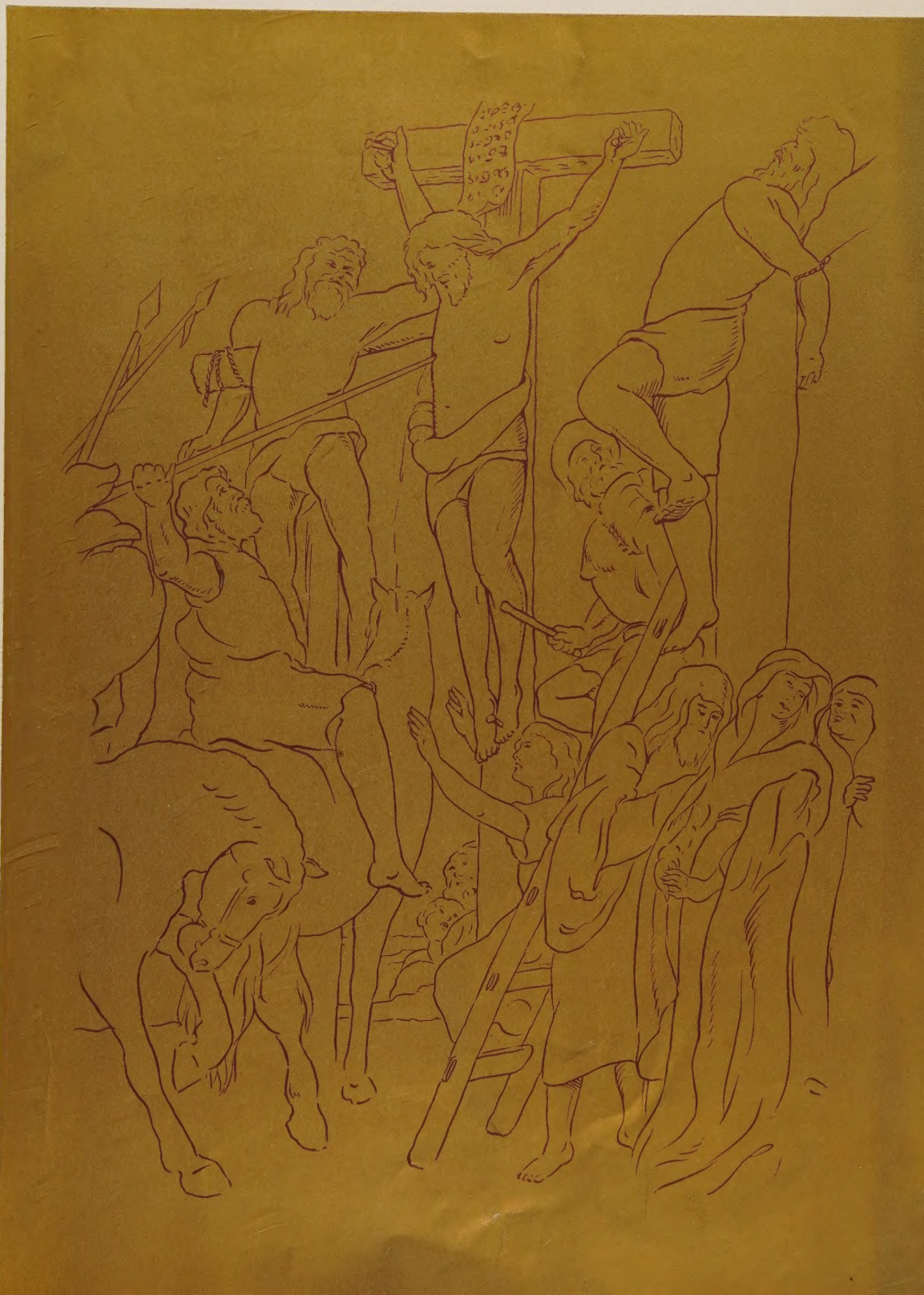
The Pastor

APRIL ◆ NINETEEN AND FORTY NINE



The Pastor

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EDITORIAL

The Triumph of Love

ON EASTER we celebrate the victory of a Resurrection that means for men a triumph of life where there was death, a triumph of light where there was darkness: but what it really means is a triumph of God's love in a sinful world. We must remember that before the Resurrection there was a Cross.

In a brief and unimposing book [1] that has just been published in America, the author, with graceful simplicity of language, interprets the way in which the Cross saves men. His book is confessional rather than dogmatic, and is written with humility. He sees the central meaning of Christianity in what happened on the Cross:

"Behold the superb dignity of gentleness in the Christ Who is mocked and spat upon by brutal force, and crucified by a relentless coercion which serves the cunning of those who know how to put their policies into execution. To whom do you bow the knee? To the might of Rome in Pilate, or to ecclesiastical authority in Caiaphas, or to the supreme kingliness of Him who 'reigns from the Cross'?"

There is the question! Man is presented with a hard choice, but he is assured that he can be saved from his sin if he will respond to the love of God that was demonstrated on Calvary. "We must restore the true significance of the Cross as the only way by which in actual fact evil can be changed to good, and the world redeemed."

The thing that gives Christ's vicarious suffering its redemptive power is its element of forgiveness, which is found in his life on earth as well as in his death on the Cross. This forgiveness can redeem man because it exposes evil, because it is defenseless, and because it forgives in such a way as not to ignore sin but to get rid of it. It is forgiveness without malice. In praying *Father forgive them for they know not what they do,* Jesus accepted the injustice and mockery that were heaped upon him. It is this kind of forgiveness that makes the drama of the Cross *work,* bringing the sinner to hate his sin and love the righteous.

Redemption is available for all men—not just for the "elect," although it may be that all men will not accept it. Man, being a responsible creature, can either accept or reject it. "The very nature of the Cross is such that, in any particular case, to be capable of success, it must also be capable of failure." But the Cross will win. "Men can resist the Cross for a long time, but in the end the love of Christ constrains them; until in the final consummation of God's redemptive purpose the apparent weakness of forgiveness is vindicated by the triumph of God's loving wisdom in the ultimate salvation of His world."

The forgiveness of God works even through men: "When we forgive, it is the divine forgiveness that is active in our forgiveness; when we refuse to forgive, the effect is to obstruct the divine forgiveness and render it inoperative." But the most important thing to be said about the Cross is that, more than a revelation, it is the act of God. "The Church sees in the Cross the secret of human salvation because it discerns there not only the historic act of Jesus, but the eternal act of God." This is the profound significance of the Easter message.

Jesus attacked with frankness the hypocrisy and selfishness of men, "compelling them to choose between His way of life and theirs." It was the evil of "kindly and devout old men," not that of assassins and scoundrels, that put Jesus to death. "The sins that crucified Christ were ordinary timidity, jealousy, complacency, unfaith, indifference, irresponsibility, worldly wisdom, reluctance to change, pride, culpable ignorance, and all the other usual failings of decent religious people." What a list of sermon topics!

Men said He had failed. But in failure, love may find its greatest achievement, says our author. "The Cross, which must symbolize among other truths the failure of our Lord to convince His generation, has been recognized as the seat of His power, as it is the source of our salvation."

The appeal of the Cross was made to a society in which the ethical standards and sense of moral obligation were low. Evil was no less a fact in the world then than it is today. Much of the world has judged the Cross to be a failure; but, declares this author, "It was in the very acceptance of defeat that our Lord triumphed over evil." His was a *Defeat Triumphant.*

Let us not declare only half of the Easter message: The triumph of the Cross means salvation as well as life—and, "salvation means one thing and one thing only, because it is everything, and that is deliverance from sin, or power to cease to do evil and to learn to do well. That is what the Cross does. It does not do anything else because there is nothing else to do."—*N. S. C.*

[1] *Defeat Triumphant,* by Lewis Maclachlan. "The Humanist Library," Henry Regnery Co. (Hinsdale, Ill.), $2.

slants on the secular

By EDWARD LAIRD MILLS

INTELLECTUALS who were recently afraid of being atom-bombed are now scared at the imminent prospect of starvation. They have been reading *Our Plundered Planet, The Road to Survival,* and "The Easy Chair" in *Harper's* magazine and have gazed upon a terrifying picture which the facts fail to justify.

The 350,000 Indians who dwelt in North America when Columbus landed did not live nearly so well as the 140,000,000 whites and blacks who have replaced them. It is no use weeping for the noble savage. He either could not or would not use the continent, so he lost it. Anguish over the transformation of Ohio and Iowa forests into productive farms and prosperous cities is premature. New Englanders are now harvesting *second-growth* forests, and the large timber operators of the Pacific Northwest are giving nature a push by means of scientific reforestation. Erosion hurts hillside orchards and wind-blown dust bowls and helps alluvial bottom lands and distant farms on the receiving end. President Truman attracted votes by promising generous treatment of farm *surpluses.* American taxpayers will pay $200,000,000 this year to support the price of unneeded potatoes. What the agricultural colleges are doing is more important than what the best sellers are saying.

In This Issue

A new department in THE PASTOR called Preview of Methodism appears this month for the first time. Preview of Methodism will be found on page 28.

There is an announcement of our special subscription offer for THE PASTOR inside the back cover of this issue. Our subscribers will receive by mail information on how they may participate.—Ed.

To the superficial observer, the situation in Porto Rico, India, and China seems to support the contention of the alarmists. In reality, however, it calls for birth control rather than for more food. Unaccustomed measures of sanitation and hygiene and gifts of more food simply postpone the evil days, and the resulting overpopulation dooms unborn multitudes in the decades to come. Saints as well as sinners need to remember that "the road to hell is paved with good intentions."

THREE apparently disconnected items clamor for correlation and comment:

The school system of a great West Coast city lost property worth $155,000 last year from theft and vandalism.

The Friday Morning (Woman's) Club celebrated the paying off of a $350,000 mortgage on its building. When it was organized fifty-eight years ago the name chosen was thought to be highly appropriate because that day avoided "washing day, ironing day, and cleaning day." It is safe to say that none of those duties bother the present membership.

Sixteen of the forty commercial football "bowl" games played on or about New Year's Day drew an attendance of five hundred thousand people, who paid two and a half million dollars for the privilege of seeing them. The collegiate amateur season had closed a month before; these spectacles were for the benefit of local businessmen and synthetic alumni.

All three items testify to the menace of the machine, which has lightened the burdens of life so much and so fast that persons of both sexes and all ages are at a loss to know how to use profitably the resulting surplus of time and energy. One by-product is the craze for comfort which now dominates American life. The door is open wide for some "wholly-committed" Christians to form the "cells" which D. Elton Trueblood prescribes as the alternative to futility.

FROM the parsonage to *Who's Who* is a short and easy road, and many there be who take it. Among the "P.K's" recently in the news are Dean Acheson, the new secretary of state, who grew up in an Episcopal rectory; A. A. Berle, his former not-too-close-associate in the department, who is the son of a Boston Congregational minister; and Robert L. Smyth (United States Consul-General at recently surrendered Tientsin), who was born in China of missionary parents and whose father, the late George B. Smyth, later became an effective speaker for the Methodist Board of Missions in America.

ACCORDING to International News Service the movie magnates have gone religious and plan to produce a hundred films with spiritual lessons and implications. Careful scrutiny of the reporter's definitions and figures might diminish one's confidence in both. *Samson and Delilah* will lead the procession and it will mix religion and sex. If Hollywood can keep those elements in proper balance it will astonish the world. The hope that Protestant beliefs, practices, and personnel will receive fair treatment in this project scarcely rises to the dignity of an expectation.

THE ominous fact that God is being studiously by-passed both by the United Nations and by UNESCO deserves more attention than the religious press has given it. Most Protestant leaders are suffering from the complacency due to a majority complex. In point of fact, Christianity faces its most severe conflict since the first century. Great courage and plenty of "know-how" will be required to halt the march of "scientific" materialism and "scientific" humanism toward their goal of a Godless world. Religion in education and in the field of social service are the initial targets. The pagans who once lived out "in the sticks" and did not count are now ensconced in the seats of the mighty and seek to direct the course of human destiny.

(*Edward Laird Mills serves on the ministerial staff of the First Methodist Church of Reno, Nevada.*)

Slants on the Religious

By THE EDITOR

DONALD DOUDS, preacher's kid who followed in his dad's footsteps, is by popular standards obviously a successful pastor, serving a Congregational parish in Florida. But somehow we have the feeling that he would hesitate to label himself a "success" by his own norms. In the eight years he has been there, his church's membership has increased from 150 to 744. We don't know what the annual budget of the church is, but it is reported that ground was broken in February this year for a new $100,000 church designed to seat 600 persons. Meanwhile, the overflow congregation on Sundays is being handled by loudspeakers in an extra hall.

According to *Time* (March 7), the gospel he has been preaching has not gone over too well with a few of the "retired Northerners and native-born Southerners" included in his congregation. Says *Time*, "For one thing, there were his sermons on taking the profit out of war. . . . He also preached against 'the obsession with making money,' and 'sharp practices in business.' Some of his critics thought it was the last straw when, in celebration of this year's 'Brotherhood Week,' Pastor Douds invited a Negro minister . . . to preach from his pulpit." In spite of the fact that "the church board, by a vote of 28 to 9, approved the invitation," this young (thirty-seven) pastor was warned by blazing crosses on the church lawn and in front of the Negro minister's house, threatened by anonymous midnight telephone calls, and labelled "Communist" through a whispering campaign. The sympathetic but discreet board cancelled the Negro minister's invitation to speak.

If Pastor Douds were inclined to write a book on success in the ministry we doubt that he could find a ready market, even if he should call it "How to Be Successful, etc. . . ." But we would predict that before he's through he will have achieved a freedom of the pulpit that will be less obstructed by a vicious minority.

MUCH attention has been centered on the recent dispute between two contemporary approaches to theology known (provisionally) as the "Continental" and the "Anglo-Saxon." The spotlight of Christian thought has been focused on the arena in which Karl Barth and Reinhold Niebuhr have been delivering such "lusty blows" at each other. (Americans have been reading about it in the *Christian Century*.)[1] Since these formidable opponents do not understand each other at some points, some lesser minds (including our own) have been tempted to retreat into a kind of escape from thinking, or to dismiss this stimulating debate as irrelevant theological argument.

Barth, in an address at Amsterdam, had declared that " 'God's design' really means . . . his already come, already victorious, already founded Kingdom in all its majesty—our Lord Jesus Christ, who has already robbed sin and death, the devil and hell of their power, and already vindicated divine and human justice in his own person. . . . 'God's design' does not mean something like a Christian Marshall plan."

In a reply, Niebuhr credited Barth with "a wholesome warning against the pat schemes of Christian moralists"; but he countered with a warning that, while "Continental" theology was "a very powerful witness to Christ in the hour of crisis . . . it seems to have no guidance for a Christian statesman for our day. It can fight the devil if he shows both horns and both cloven feet. But it refuses to make discriminating judgment about good and evil if the evil shows only one horn or the half of a cloven foot."

To these remarks, Barth answered that the opponents (himself and Niebuhr) reminded him of "players in a curious game called 'Brother, Where art thou?' " One, with eyes blindfolded, "strikes out wildly into the dark in a direction in which the other . . . is in all probability *not* to be found. The only fundamental answer I can give [Niebuhr]," says Barth, "is that I do not find myself where the 'Continental' theology and I appear to him to be. . . ." The root of the controversy, he declares, is the difference in the attitudes which the two theologies take toward the Bible. Barth "seemed to detect at Amsterdam in the thinking of the 'Anglo-Saxons' the absence of a whole dimension. Two dimensions were obviously present; e.g., the contrasts of good and evil, freedom and necessity, love and self-centeredness. . . ." But "it is precisely the Bible that knows not only these two dimensions but also a third that is decisive—the word of God, the Holy Spirit, God's free choice, God's grace and judgment, the Creation, the Reconciliation, the Kingdom, the Sanctification, the Congregation. . . ." While Barth stressed the "lack of interest and disregard of biblical context" of the "Anglo-Saxon," he realized that the "Continental" must be prepared to be "written off as a 'biblicist' or 'legalist' or 'literalist.' "

In the final round of debate (at this writing), Niebuhr met Barth on his own ground, admitting "gratitude for Barth's profound interpretations of our biblical faith," but charging that "his method of preserving the purity of that faith from corruption . . . leads to two errors. One is the introduction of irrelevant detailed standards of the good, when the Christian life requires a great deal of freedom from every kind of law and tradition, including the kind which is woven together from proof-texts. The other is that it fails to provide sufficient criteria of judgment and impulses to decisive action in moments of life when a historic evil, not yet full-blown . . . sneaks into the world upon the back of some unobtrusive error which when fully conceived may produce a monstrous evil."

Having observed such men as these engaged in controversy as to how we ought to interpret the Bible and by what criteria, we begin to wonder if our own approach is adequate—or even if we have an "approach." Of course it would be easier not to worry much about the Bible, except to look for a text when required.

[1] Oct. 27, 1948; Dec. 8, 1948; Feb. 23; and Mar. 9.

homiletics

Train Your Voice for Preaching

By ROBERT L. SCHOCK

By listening to his own voice in his study, the minister can overcome many handicaps to his preaching. This is the concluding article in the series on the pastor and his preaching ministry, by Chaplain (Lt. Col.) Schock, who is speech instructor at The Chaplain School, Carlisle Barracks, Pa. This series began in the January issue of THE PASTOR.

THE most valuable part of a minister's work is that which he performs in his study. There, through prayer, he communes with God; through the reading of the Scriptures and great literature he enriches his spiritual insight; through constant practice he develops the tools that make it possible for him to lead his people.

In the matter of the proper use of the voice he must make up his mind that it is not easy: but it pays big dividends. The real profit is not cash, but the Word of God come to life in the hearts and souls of countless thousands, to date unresponding and still to be reached.

The dividend comes to him who practices. I would set fifteen minutes a day as a bare minimum. Not for one week, one month, or one year, but for the rest of his life. Half an hour a day would be better, and an hour still better. If you really work at it, you will enjoy it so much that you will find it difficult to stop until weariness comes upon you. This is not a boring job: it is a fascinating adventure.

The trouble with a series of articles over a period of months is that the reader often forgets what has gone on before. To correct that weakness, I suggest that before you read the rest of this article, you dig out the last two issues of THE PASTOR and review the articles, "Preaching Faults Can Be Overcome," (Feb., p. 12) and "Bringing the Scriptures to Life" (Mar., p. 18). If you do this, it will not be necessary for me to repeat what has gone before, and it will enable me in this article to summarize the previous discussions. (You can review them in 20 minutes.)

Now that you have reviewed these two articles you can go ahead with our analysis of what you can do to improve voice control in your own study.

The method of practice available to every one is reading aloud. The only trick is to train yourself to listen to your voice as you read. It is not difficult. For instance, pick your favorite passage of scripture, sit down at your desk (although it is better to stand, as you will get into the mood more quickly), pace the floor if you desire, and read it aloud. To begin with, take only the first sentence; read it twice to get the feel of it. Now read it again, making certain the entire sentence is presented so that it hangs together. There should be no unnecessary pauses, and each clause and phrase should properly support the main part of the sentence.

You have now made a good start. Study the sentence again, with your eye, then read it aloud, listening closely to your voice changes. Notice how your voice goes up and down, becomes loud and soft, increases in pace or decreases rate. Now experiment with it. Make your pitch changes of high and low agree with the thought, emotion, or characterization of the passage; notice how you can change the meaning by emphasizing different words. Try speeding up here and slowing down there, bringing variety and life into it. Try it soft, try it loud, mix it up, and then straighten it out.

Look at it again, visualizing the person saying it, visualizing the person or persons to whom it is spoken or written. Now say it the way you conceive the creator of the words speaking them, and respond; let yourself go, responding to the content of the words, and you will hear qualities in your voice of which you never dreamed.

Go ahead now, and read the entire passage. Think it over, put it together in your mind, and read it until it comes to life. You will be fascinated with it in no time at all.

Remember that there are six things which you can do with your voice. (For a more complete analysis, see the article "Preaching Faults Can Be Overcome" in the February issue.)

1. You can make it loud or soft.
2. You can change its pitch—high or low—and put in emotion and character.
3. You can inflect individual words and emphasize them so as to change their meaning or portray characterization.
4. By responding properly, you can change your voice quality and portray any human emotion, character, or mood.
5. If you are tone deaf you can change the pace to give the voice variety, you can characterize it, or you can substitute pause for pitch and inflection.
6. You can use pause for emphasis, but for no other reason, in the middle of a sentence.

Practice until you can use all six of these tools unconsciously. A pianist does not watch his hands, but through practice they are taught to do their part of the whole unconsciously. The voice can, and will, do the same.

It will not be long until you will yearn to hear your voice as other people hear it. Naturally, you never hear your voice the way it sounds

to others because you always hear it going away from you or as it echoes back, and in both cases as it is resonated through your own body. Actually you hear it two ways at the same time, outside and inside. The inner resonances are baffling. Sometimes they are part of the voice that others hear: sometimes only you hear them. Fortunately, there are three reasonably good ways of hearing yourself as others hear you without spending any money.

The first way is one used by many singers, and consists of putting a finger in one ear to amplify the sound within the body. You can then hear the rough spots in your voice and know where they are. Iron out these rough spots by practicing the exercises given in my first three articles. Then cup your ears with your hands, as you talk, so that you hear more of the sound as it comes back to you while you speak.

The second way is to stand or sit in front of a mirror (about a foot or so away—a little experimentation will give you the correct distance), letting the hard surface of the mirror bounce your voice back to you.

The third way is to imitate the bad boy who stands in a corner. Find a corner that has hard, smooth walls. Stand in it and let the two walls bounce your voice back to your ears. You will then hear yourself approximately as others hear you.

The next step, of course, is to hear yourself really objectively, as if you were another person. This is possible today by inexpensive recordings. There are two machines on the market today that are the answer to many a clergyman's prayers. They are the wire recorder and the tape recorder.[1] The wire recorder records your voice on a very fine wire. It is the least expensive, the easiest to use, and the smallest. For voice work and playing back to a small audience, it is perfect. Because of its small size and limitations of its amplifier, it is not good for playing back orchestral music or to a large audience unless you use another amplifying system with it.

The other type machine records your voice on a reel of paper tape, the same size as the 8mm. movie film. All these machines are larger than the wire machines, but are still portable. The paper tape is easily edited and spliced. Because of better amplifier qualities, it plays back orchestral music and can be used with a large audience. One of these machines actually covers the frequency range of 50 to 10,000 cycles per second. With either machine you can use the same recording device (wire or tape) over and over again, or preserve it for posterity.

The wire recorders are available from $125 to $200. The tape recorders are available from $230 to $400. The purchase of either machine depends upon what you are going to do with it besides record your own voice. The machines have many other uses.

The primary concern here is: How are you going to use the recording machine for improving your own voice? First, rehearse a passage of scripture or a sermon. Second, follow the manufacturer's directions for distances from the microphone and record what you have rehearsed. Third, lean back and listen to yourself (don't go to sleep!) as you play the recording.

Do not be alarmed at the sound of your voice the first time you hear it: It really is you! Get someone else to set the treble and bass control so that it sounds more like you. You cannot do that accurately since you cannot be certain how your voice sounds to other people.

Inasmuch as you have now recovered from the shock of hearing your own voice objectively, play it again, and this time check all of the following points:

1. Are you using a natural pitch level?

2. Do you use "volume" correctly as a means of emphasis? (Most likely you overdo it.)

3. How do you use and vary your pitch? (Do you speak in a monotone?)

4. Do you use inflection on individual words?

5. Does your voice quality change with emotion, character portrayed, and mood?

6. Do you give your voice flexibility by change of pace?

7. Do you have repetitive phrases or pitch phrases that need elimination?

8. Are you breathing properly?

9. Do you drop words at the end of clauses, phrases, and sentences?

10. Are you reading or talking to yourself, or to your people? (It must be to the people.)

11. Are your transitions from one thought to another smooth, showing proper contrast or subordination?

Many pastors in radio work and in recordings will discover that they have trouble with the sibilant sounds. They may be characterized by a whistling sound each time an "s" sound is produced. If your recording shows an excess of this whistling, there are several things that you can do about it.

It is caused by the fact that you have acquired the habit of closing the teeth all the way together when you make the "s" sound, allowing the air to continue through your teeth after the "s" sound has been completed.

Men who have artificial dentures will have some difficulty correcting this whistle if the denture is not properly made. In most cases, however, it can be either eliminated or cured. If the whistle is very modest, try speaking across the face of the microphone instead of directly into it. Because of the mechanical characteristics of the microphone, there is a tendency for the sibilant sounds to be diminished in this manner. If they are still evident you can, with a slight loss in voice quality, speak into the back of the microphone, further diminishing the sibilant sound. Some speakers have even gone so far as not only to speak into the back of the microphone, but also to wrap a silk handkerchief around the microphone in order to eliminate this objectionable tone. That is all that can be done mechanically.

I would definitely point out to you, and you can prove it by your own experiments, that the whistle can be completely eliminated by practice because it is not necessary to close the teeth all the way together in order to make an "s" sound. Take a small wooden object, not over one-quarter of an inch square, and place it between the last two molars in your mouth, thus making it impossible for

[*Continued on page 25*]

[1] Voice recording machines are available through The Methodist Publishing House. For details, write to the House serving you.—*Ed.*

Graduates Talk About Seminar

THERE has been a growing rumbling of discontentment among graduates of our theological seminaries over the training they received. Interestingly enough the voices of many of the deans and professors of the seminaries have joined those of graduates in expressions of discontentment. When these voices grow loud enough and when irrelevant criticism changes into constructive planning, then a more adequate education will be provided.

The fact is that the seminaries are changing all the time and usually for the better, yet many would say that there are fundamental changes in philosophy and procedure which still must come to our schools of theology.

The articles in this symposium for the most part recognize the contribution of these schools. But after some years in the pastoral ministry the authors see clearly needs which were unfulfilled in their training. Their voices are worth listening to; for with an amazing unanimity they have put their fingers on the greatest weaknesses in theological education. Almost with one voice they speak of the failure of the seminary to prepare them for the practical responsibilities of the pastoral ministry as they have faced them in the years following graduation from seminary.

A recently completed survey of graduates of Methodist theological schools during the past twenty years agrees with this conclusion. It is interesting to note that this survey (which was carried out primarily by Professor Stanley H. Martin of Boston University School of Theology) was sponsored by presidents, deans, and professors of Methodist theological seminaries, and the Board of Education of The Methodist Church. This shows clearly the interest of educators concerning this problem. The study indicates also that training in the practical fields was the least successful.

Diagnosing the disease is simpler in this case than prescribing the cure. This symposium gives some answers, however, which are worthy of careful consideration. Two contributors, for instance, suggest that seminary training last four years instead of three—something that our educational leaders are considering and which needs further exploration.

The need to plan the entire curriculum, both "practical" and "content" courses, so that it is related to people, their needs, and their situations (as suggested by one contributor) is in line with the best thinking in the field of education. A functional approach is essential for the successful training of a minister as well as a doctor, many believe.

A new type of field and clinical work under adequate supervision as suggested by several of these men is an essential in the new seminary program.

Adequate financial help for students, so that they can give their attention to schooling and not to the necessity of making a living, must come more and more into the thinking of the church at large. Also, adequate funds must be provided for enough field-work supervisors so that the student pastorate can become the actual integrating point in theological training rather than merely a source of income.

The following articles point to areas of need in our seminaries and suggest some solutions. Theological education can become adequate only as the church becomes vocal concerning its defects, intelligent in its reconstruction, and generous in its support.

Preaching and Evangelism

By DONALD BARNES

NO ONE could take all the subjects offered by any seminary in a three-year period. Since he is required to major in some subject before he graduates, he can concentrate in only one department; for the rest of the departments the best he can do is to get a sprinkling of the courses offered.

Suppose, however, he could take all the courses—or at least most of all the courses available. Would there be any deficiency in his "theological diet"? It has been five years since I graduated from seminary, and viewing my experience then, with my pastoral work now, I would answer "Yes" to that question. There are two areas in which that deficiency is evident.

Preaching. Preaching was looked upon by most of our professors as of major importance in the ministry. We were told that a man could be "long" in practically everything else relating to the ministry, such as administration, calling, and counseling, but if he were "short" in the matter of preaching, it would have a most serious effect upon his ministry.

And yet, with all this emphasis upon the *importance* of preaching, there were so few practical preaching opportunities given. So far as the assignments were concerned, there were only three times in the three years when we were *required* to prepare and preach a sermon. One was in the first-year course on church history when we were assigned to write a sermon pertaining to some interest of church history. The second was in a homiletics class wherein we found ourselves preaching to the class, knowing beforehand that each member of the group would be writing a

Training

. McFERRIN STOWE, *Editor*

criticism of our sermon. The final requirement was to appear before a faculty committee and preach a five-minute sermon as the third part of what was termed a "comprehensive examination." We had other courses in preaching in seminary, but they did not require the preparation and delivery of sermons.

Such a treatment of preaching lacked several things. First of all, it lacked variety of subject matter. One could—and many did—"go through seminary on one sermon," as many of the pupils put it. On the other hand, a minister serving an appointment is called upon during the course of a year to preach many kinds of sermons: funeral, communion, special religious holidays, special addresses, and so forth. So far as I recall, seminary training gave very little help in this.

Secondly, it lacked actual preaching conditions. Preaching to a class of seminary students who possessed a "critical eye" was an unnatural situation, to say the least. Repeating the job before a faculty committee (some of whom had seldom preached a sermon themselves) did not add much yeast to the dough. Really to evaluate one's preaching, a professor ought to see and hear the student in the regular hour of worship of some church on Sunday morning.

In the third place, it lacked help in the matter of sermon structure. One course, a first-year basic, touched slightly upon this. But many members of the class felt that the professor (a minister of one of the churches in the city) thought his way of sermon structure was the only way. At the same time we knew that there were many outstanding and notable preachers of the nation who did not stick by the method he advocated. We did study the types of sermons, but we were not required to test our skill with a textual, or a topical, or a biographical sermon. What we needed was more than a mere presentation of different ways of sermon building; we needed to construct our own sermons.

Evangelism. There was very little mention of evangelism in seminary days. And yet, nothing in the program of the church has been stressed as much as this matter of winning converts and of receiving persons into the membership of the church.

I am glad for this general interest of the church. I believe the primary function of the church is to win individuals to a saving knowledge of Jesus Christ and to bring them into the fellowship of Christian people who work together for the coming of God's kingdom on earth. All other endeavors of the church are secondary to this.

Seminary training, as I knew it, gave little impetus to this all-important task. But it is my sincere opinion that if men in our seminaries were trained in the methods of evangelism, the convert problem of America would largely be solved.

What do I mean by being "trained in the methods of evangelism"? A minister needs training in regard to evangelistic preaching, and in regard to the conduct of an evangelistic or preaching mission; he needs guidance on how to conduct an altar service or to proceed in an inquiry room; he needs to know the methods of personal evangelism and of the training of lay workers; he needs help in the proper techniques of directing a religious census or survey, of preparing and working a prospect list; he needs supervision in the use, procedure, and materials for a class in church membership; and he needs to be guided in the matter of enlisting and keeping inactives. These, and other related interests, ought to be taught in the seminaries because in practically every annual conference now, one is required to have a seminary degree before he is admitted into full membership. Therefore, in time, all of the men of our churches will have had some training in the techniques of winning and instructing the unchurched people of our land.

Some Practical Needs

By ALLAN W. MARTIN

ONE who finishes seminary training may sometimes feel like saying, "I have finished the course and lost the faith." But as time passes and he thinks it over he is grateful for the things he learned in seminary—indeed he may be glad that he did lose some parts of a "faith" which once he possessed. I would not want to disparage seminary training. It did much for me. The Bible has become

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a new book and its pages now offer endless and inviting possibilities for exploration. The preparation and delivery of sermons was most effectively and profitably presented. The thought patterns of many minds past and present were discussed. These things were necessary and needed. Seminaries of today do an excellent job in training their students intellectually.

Our seminaries, however, could go a second mile. Their failure—if failure it is—does not lie in what they have done but rather in what they have left undone. It is my feeling that the average minister reaches his post-seminary work largely untrained for the kind of tasks he must perform and the kind of people to whom he will minister.

It is well to know the intellectual and theological battles long since fought, finished, and forgotten (except by seminary professors), but present day persons are not fighting those battles; they face the problems of *today*. In many cases it would seem that present day parishioners are not faced primarily with philosophical or intellectual difficulties. Rather they seem to be struggling with emotional problems. It is my opinion that seminaries would do well to deal more with actual people and how they feel about things. This is not to say we do not need to know how the past has thought about the world and God, but it is to say that present day ministers need to have more understanding of why people behave as they do, and of how to help persons face the difficulties of contemporary living. In different words, instead of a philosophy-centered training program I believe there should be a person-centered program. Everything a minister does is connected with people.

A great share of a minister's responsibility to the church lies in the area of administration. There is the organization of various phases of church activity including everything from building churches or directing the raising of finances to organizing a vacation church school or holding a meeting of the official Board. Personally, I have found little consolation in knowing Karl Barth's God concept, or Edgar S. Brightman's problem with God, when face to face with my problem of working with the average parishioner for the best interests of the church program.

The growth of the church depends to some extent upon winning the interest of the uninterested, and sometimes uninteresting, people who ought to be coming to church but are doing other things. Why should there not be a department of evangelism as well as a department of philosophy in a seminary? One of the puzzling things about the untrained and uninformed preacher of some of the so-called emotional sects is that he is concerned about the irreligious people of the community. He is enthusiastic and evangelistic. Often he seems to have an understanding of mob psychology and of persons that enables him to minister to many where we find few.

Most of us could discuss thoroughly the history of the church at the beginning of the Reformation; we could explain the ideas of the Gnostics; we could tell the origins of the Nicene Creed; but to win the laboring man, to reach the drinking escapists of our day, or to win the average man for the church would leave us debating methods and plans. This is not to say that we need not know church history. It is to say that we ought to know more about evangelism and we ought to be trained in winning people to the church and the religious life. Why should not seminaries encourage an enthusiastic evangelism that would attract people to a better way? The cold, calculated nonchalance of some present day seminary class discussions would not compare favorably with the enthusiasm of New Testament preaching and teaching.

It may be that seminary training is often negative. Much time is consumed in discussing whether certain sayings of Jesus or Paul are authentic and what period these same sayings date from, while nothing is said about the merit of the sayings whether from Jesus, Paul, or someone else. It would not be out of order for a Christian seminary to put more emphasis upon Jesus and his teachings. Of course we need the critical problems of New Testament literature, but we ought not to lose sight of the teachings that first won the hearts of Jesus' followers by substituting academic discussion concerning chronology and authenticity of authorship. It is my feeling that seminaries are in danger of leaving their students where John Wesley was before Aldersgate and that present seminaries need something of that "heart warming" and soul stirring approach to religion and to the people whom we are trained to serve.

A Call for More Know-How

By KENNETH W. BEATTY

GENERAL Dwight D. Eisenhower, in his *Crusade in Europe*, complains gently because the Army War College had failed to give him specific help in a given situation. Until I read that I did not know that even generals had such complaints, but I have every reason to believe that almost every preacher has, at some time or other, wished that he might set the seminaries straight on what a preacher ought to know and usually doesn't.

If I were to cite only one general failure in my training for which seminary might be held responsible, I would say that it is a lack of practical training for the regular work of the church and parish. By this I mean a lack of "know-how" in organizing an every-member canvas; making a youth group effective; conducting an adequate worship service when there is no choir; organizing the W.S.C.S. properly; building church attendance and keeping it high; and above all else, making church finances a matter of "painless extraction" rather than a yearly revolution.

I feel that it is in technical know-how that ministers are most poorly trained. Many a seminarian is surprised to learn that the work of the church scarcely ever depends upon his New Testament scholarship, or the correctness of his theology, or his knowledge of higher and lower criticism, or comparative religions. These things are necessary, and I would surely be among the first to say that they are; but a minister becomes effective in the workings of his church not through a mastery of the esoteric, but through a thorough knowledge of the practical, the know-how to make things work.

My seminary training helped me most in teaching me how to preach.

And it was helpful because it dealt not so much with theory as it did with good practical illustration and pulpit work. When we did deal with theory, it was crystal clear. It is a bright spot in my seminary training mostly because a practical, tough-minded professor was in charge of homiletics. He himself was preaching every Sunday in a parish church, and so was faced squarely with the difficulties of preaching and knew the help that we needed.

Some of his practical know-how could be gained by well directed field work. The big drawback in this, however, is that the problems that bother us most never seem to come up while we are under the supervision of older and wiser heads. They always come up when we are on our own; and heaven help us then!

I would suggest that seminary training would be helped infinitely if a chair of "Parish Know-How" were established in each of our seminaries, and endowed sufficiently to draw the very best teachers, with practical experience. Such a course should be required for graduation, and should extend to at least twenty credit hours.

Parish know-how ought to deal with every practical problem of any consequence that is known to be general in the church. It ought to begin with a real understanding and study of the make-up of the local church, both as it ought to be and as it really is. Its weaknesses ought not to be covered over and left to spring out and surprise us later like skeletons from Bluebeard's closet, but pointed out and appraised.

The course ought to deal realistically with church finances; church school techniques and problems; the operation of various kinds of audio-visual aids equipment, indicating which is most practical when such equipment must be puchased.

The Methodist Discipline ought to be examined, not in order to learn its peculiarities, but in order to understand its essentials. Local church customs ought to be aired, and help offered for changing those that are a hindrance.

Ministerial ethics should be thoroughly examined and discussed. Specific help should be given on how to organize and work a youth program; and last, it would not hurt if some help were offered on how to cut a stencil and operate a duplicating machine.

As I face up squarely to a rethinking of my seminary training, I must confess that much that I did not get was my own fault. Seminary was an anticlimax in my educational experience.

I am sure that I did not approach seminary in the proper spirit. I did not know what to expect of it, nor actually what I wanted. If this is a common complaint, and I suspect that it is, the remedy probably lies in a more thorough job of orientation.

Also, I am sure that I would have been more enthusiastic and would have worked harder and more carefully if my three years in seminary had given me an acceptable graduate degree rather than an academically unacceptable bachelor's degree. The church requires this training of all its ministers, but there is no good reason why these three years should be spent struggling so mightily only to bring forth yet another bachelor's degree.

Why Not More Time?

By ROBERT E. BRETH

BEFORE one purposes to sit in judgment on the curricula of theological seminaries, let it be said that the student's approach and experience determines in great measure the effectiveness of the seminary years.

If I may be permitted a blanket criticism, I would say that either the seminary training is not intensive enough or that insufficient time is provided. It appears that the amount of study to be covered is more than there is time for, without considerable skipping and much outline presentation. The instructor must be all too brief. I feel that this is primarily true in the fields of practical theology and religious education. I see two solutions. One is to begin the specialization of study for ministerial students in the junior year of college, as is done in other fields. My observation is that most colleges, including our church-related schools, are providing specialization for medicine and engineering and teaching, but they lump the ministerial students into a liberal arts course and give them a little of everything and not much of any one thing.

The second suggestion is a four-year seminary course that provides more classroom studies and a definite related program of field work. There will be protests against the increased time and I feel that adequate recognition in terms of degrees should be given for this graduate study. Above all the financial returns must increase commensurate to the time and expense involved.

More specifically, I see a divorcement between theory and practice. I have often heard students express wonder as to whether or not this or that professor had attempted to practice the beautiful theories advocated. While I see field work as a solution to assist the student, I wonder if it is not also essential that the instructor constantly have fresh knowledge of the problems arising on the field. This would necessitate more revision of classroom lectures, but at least it would put life into the study. Student pastors would without question do the same thing; for they would certainly challenge the lectures and present problems that theory would not touch.

Since graduation from seminary I have felt a need for more specialized study in biblical theology. I do not feel that when one comes to the end of his seminary years he ought to have all of the Bible study he needs for the next forty years, but I do feel that detailed exegetical study should be such as to have fitted him to use the Bible to preach. I feel, likewise, that the exegetical studies offered are not practical. I see no reason why they must be made in the original tongues. I have found that such study can very well be made with the use of an exhaustive concordance and the various modern translations.

Today a growing realization is the increasing place of the educational program in the church, yet any number of ministers are limited in their attention to this field. In all too many parishes the educational approach has not changed since the first Sunday school was opened. As I have observed the educational program, I feel that we need to do much more study in this area.

First, it isn't a matter of expound-

ing a Bible lesson any more, but of doing a piece of teaching that compares favorably with the job that is being done in secular education. Second, I see this need since in many churches a third to a half more persons are attending church school than are coming to worship. For these people that is all the religious training they are going to get. Let us then admit it and prepare our ministers to do a more effective piece of work in the field of Christian education. With the recognition of this second reality the minister leaves school to administer and supervise the educational program with an inadequate staff, poorly trained, and quite often with poor lesson materials to plague him. Unless his training is adequate he can do little to increase the effectiveness of the program that is reaching most of his parish.

I question whether the average graduate from our seminaries has the proper training to supervise and administer such an educational program. This need might be met at two points. First, by inserting some religious education course in the college curriculum for the ministerial student. Let these courses in content and presentation be comparable to the educational requirements for public education. I feel that such studies should utilize the best principles of public education, with application to religion and applied by an instructor who is Christian. The other answer to this lack is to insert more work in the seminary curriculum and make requisite for graduation at least four courses that would cover as much of technique and administration as possible.

I want to add a word of appreciation for the work that our seminaries are now doing. With the handicaps of space and size of faculty they are doing a magnificent job. I appreciate every effort that was made to prepare me to do an acceptable job for the cause of Christ. I owe much to the years I spent in one of our seminaries for inspiring me and for giving me the few techniques that have enabled me to administer the churches to which I have been sent.

Favors Doctrinal Emphasis

By JOSEPH H. GROSTEPHAN

IT IS obviously impossible to state in a few words all of the benefits of a three-year course of study. There is bound to be much intangible benefit from such a course. I am definitely not one of those who believes that college and seminary studies are of benefit only as *training;* they are that to a certain extent, but they are also of value as *education,* which is not the same as training. I have begun this article in this way because what I shall have to say about what I got and did not get out of seminary must be stated in terms of how my seminary years did and did not contribute to my training for the ministry in which I am now engaged. Whatever its merits as a training school, seminary does provide three years' additional education.

For some time since leaving seminary I have felt that the two chief ways it helped me were in the technique of preaching and in a knowledge of the Bible. I regard these two things as of high importance in the work of the ministry.

The seminary which I attended had at the time an excellent Homiletics department. I had done only a limited amount of preaching before going to seminary, so I had nothing to unlearn, but everything to learn. The technique of outlining a sermon, which I learned then, is the one that I have used during the six years since I graduated, and which I do not expect to change. I might mention also that our professor of Homiletics insisted very strongly on biblical preaching, which was one of the most important things he could have done for the students, in my opinion. He held up the Bible not only as the best source of texts, but also as the best source of illustrative material. I have found in the two charges that I have served since graduation that the people are hungry to hear the Word of God—the Bible—from the pulpit.

The seminary which I attended also had a strong Bible department, in both the Old and New Testaments. I did not go to seminary, of course, without knowledge of the Bible, but with a great deal to learn about it (which is still the case as far as that is concerned). I found, however, a great pleasure and profit in the courses in Old Testament and New Testament which were offered. I feel that the additional knowledge of the Bible gained in those years has been of permanent benefit to me.

I have two criticisms to make which I think are not peculiar to the school that I attended, but which would apply to the majority of Methodist seminaries today. One criticism I feel to be very serious; the other is a minor one.

I am sorry to have to state that in the seminary I attended I did not find the Articles of Religion of The Methodist Church to be regarded as true. The denial of our doctrines varied, naturally, as between professors. Those doctrines most generally denied or made light of were the virgin birth of Christ, his bodily resurrection, and his atonement on the cross for our sins.

This I regard as a most serious fault in our seminaries generally. I, for one, believe in the doctrines of The Methodist Church as stated in the Articles of Religion. When I was received into membership in my annual conference I promised to preach and to maintain them. Had I believed what I was told in seminary concerning some of our doctrines, however, I could not conscientiously have promised to do this.

The thing that is happening as a result of this is that many Methodist ministers today are standing before the bars of annual conferences and promising to maintain doctrines in which they do not believe, due to the training which they have received in seminary. If this goes on unchecked, The Methodist Church will be eventually transformed into a living lie, professing one thing and believing another. God will not honor such a church. I believe that immediate steps should be taken to see that students in Methodist seminaries are taught that the doctrines of The Methodist Church are true.

The other criticism of my seminary training, which I do not regard as serious, is that we were given little or no training in the specific tasks of the ministry other than preaching. I do believe preaching to be the most

important thing that I do as a minister and, as I have stated above, I am thankful for the help I received in seminary along this line. But I was not taught in seminary how to conduct a funeral, how to conduct a wedding, how to baptize a child, how to take members into the church, or how to make pastoral calls. These things I simply picked up from what my own pastor during my youth, or by trial and error.

Seeing the Theolog Through

By WALTER A. MacARTHUR

THE real relation between student and seminary does not begin with his entering the door of the seminary, but rather with his leaving the door of his own home conference.

It is my firm conviction that until some definite arrangements can be made between the conference and the student—some sort of subsidy or scholarship, for instance, whereby the student will go to seminary with a specific challenge and be more or less freed of any worry as to his financial assistance—there will always be dissension and discussion as to whether the work is too theoretical.

Not many men enter seminary with adequate foundations of finance: Fewer still, with a proper appreciation of the wide field of subject matter essential to dynamic ministerial achievement. If a man enters seminary on the proverbial "shoestring," his mind is immediately absorbed with the idea of making ends meet. He is at once on the "defensive" as far as theory goes. He will not be able to gather all of the theories if he cannot pay his bills. So his emphasis shifts toward the obtaining of a student charge, and thus financial security.

This really multiplies his difficulties, because he then becomes anxious and eager to do his best for his congregation. He wants to give them as much time as possible, visit the sick, bury the dead, and accommodate the multitude of other ministrations connected with even the smallest charge. Of course, anything that has to do with books automatically becomes theory, and he begins to growl.

My own seminary program, as I look back on it now after five years, seems to have been weak in the practical aspects. Part of this weakness certainly was due to my own "defense mechanism" thus brought about by the financial hazard. But a good share of the weakness was, I believe, in the curriculum.

Let these comments on the lack of practical stand, but in no wise shall they minimize the theoretical. Only after seminary, when one begins to hammer out on the anvil of his own experience and necessity the sermons and other addresses; only after he must come up against the manifold demands for counseling and conference does he really understand and appreciate the theoretical work of his seminary. Unfortunately, in my own case, I was so busy "making ends meet" that proper time was not given to the study program and much of the theory never "took."

This leads me to believe that the whole scheme of seminary training must be shifted somewhat. I repeat that the individual going to seminary should be definitely sponsored by his own conference. Financial assistance should be given him, to relieve him of any worry during his first two years of basic study. During this time, he should thoroughly and devotedly expose himself to the theoretical, the philosophical, and the like. These two years of training are of paramount importance. During these years, he should be free to visit the great churches of his seminary area, to listen to great preaching, to observe and confer with church officials as to the operation and conduct of the ministry in its manifold aspects. This I was unable to do as a student pastor during any of my seminary years because of the lack of sufficient funds to see me through.

Upon completion of these two basic years of concentrated study and faculty counsel the student should be given a charge to which he would go and live and develop his practical and administrative techniques. With the aid and interest of his district superintendent and perhaps a roving instructor of administration from the school, he would be full-time "on the field" of his parish, visiting his people, understanding their problems, and helping in their questions. At frequent intervals, he might be called back to the halls of the seminary for various clinics on administrative problems.

After this third year, which would be entirely "laboratory" in style, he would return for his final year. This might be a co-operative year, during which he would maintain his church activities as well as seminar and clinic type classes. Seminary would be lengthened from three to four years; this might necessitate a different arrangement as to the degree awarded upon completion, but regardless of the degree, the student would be much better prepared for his ultimate task as a pastor.

Legion are the problems in such a scheme, I suppose. First, there would have to be some thought given as to what training the man was to receive. I know of a fellow who went to a seminary from a rural community, and who keyed all of his studies toward returning to do rural work in his conference. When he finished his courses and returned home he was given a city church. I went to school from the city, and concentrated my attention in seminary on the problems and operation of the city church. There must be better contact and coordination between conference and student. There would also have to be many churches immediately around the seminaries that would be willing to accept a new minister every two years, under the conditions above suggested. The thought in mind would be that they were giving of themselves as a congregation to build the future ministry of The Methodist Church. Such generosity and vision would actually be a missionary gift, just as money to the foreign cause would be.

Perhaps the school administrator of student appointments now plays a different role from that played by him while I was in training, but at that time, his work was all carried on by means of the swivel chair. All too often, he did not know too much about the appointment the student was to serve, for he had never been there. If such a proposed plan were to be adopted, a closer supervision and interplay between student and professor would be essential.

Our Dwelling Place

A Sermon by O. L. MERRITT

Using Jesus' home life as an example, the pastor of the Methodist Church, Waukesha, Wis., explains the need for a return to Christian principles in the home. The disintegration of the family is one of the tragedies of modern life; steps must be taken to prevent it if civilization is to survive, he declares.

Where did he obtain such wisdom and these wondrous powers? Is not this the carpenter's son? Is not his mother called Mary? . . . Where then did he get all this?

—Matt. 13:55, 56.

EVEN with all of our advanced knowledge, no adequate substitute has been found for the Christian home. Nor is there need for such a substitute. From the time of Jesus until our own day, the home has been conditioning children in right living. In all instances in which parents have been intelligently and conscientiously trying to train their children in the Christian life, the child has received a rich heritage. This heritage has equipped the child to meet and master life's difficulties, to develop noble character, and to live a dynamic, helpful, and happy life.

Any failure that may be evident in society today is not due to the failure of the Christian faith or the Christian home. The failure may be attributed to delinquent parents. We have assumed that we could rear a family of children and inculcate into their hearts and lives the ideals of Jesus without practicing those ideals ourselves. We have supposed that we could fulfil the responsibilities of parenthood without sacrificing any of our own selfish pleasures. Thus, we have entrusted the care of our children to others, or left them to roam the streets, and then have wondered why they have become delinquent.

Any failure of the Christian home, moreover, has not been due to the inadequacy of the institution of marriage, but rather to failure of the marriage partners. One divorce in three marriages means that the home, the school, the state, and the church have not been able to provide the necessary discipline. It reveals a serious moral breakdown in society. This divorce record, states Ernest Fremont Tittle, "is surely nothing to feel complacent over; nor is the cynicism concerning marriage that now appears in much fiction, drama, and conversation here in the United States. We need to wake up to the fact that the disintegration of the family is probably the surest and most terrible sign of a decadent civilization."

But divorce and the broken home which produces so many juvenile delinquents will not be overcome until we have more unselfish marriage partners. We need to understand, as Edgar A. Lowther points out, that "marriage is not primarily for the satisfaction of two selfish individuals. It is a partnership for the highest service men and women can render—furnishing the community with well born and well trained children, who will become the citizens and leaders of tomorrow." This ideal of marriage Joseph and Mary eminently fulfilled, as they with devotion and love gave themselves to their children. They accepted their task of parenthood. Through the fellowship of daily living they conveyed their ideals to their children. Thus it was that the home of Jesus provided him with a noble foundation upon which God could build to make him the Savior of men.

In Matthew, we read about Jesus returning to Nazareth for a visit after he had begun his ministry. The account tells of the surprise of the home-town folk that Jesus had such wondrous ability. Why, he was only the child of Joseph, the carpenter, and his wife, Mary! His brothers and sisters still lived among them. He had grown up in their midst. Where did he get all of his talent? Their questions, as we find them in the Scripture read: *Where did he obtain such wisdom and these wondrous powers? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers, James, Joseph, Simon and Judah? And his sisters—are they not all living here among us? Where then did he get all this?*

The answer to that question is from his home, and that kind of home is possible for all of us. The home in which Jesus grew up was, in the first place, a home where love was found. This is the first requirement for a Christian home. Every child born into a home should be wanted. His parents should be ready to receive him with open arms. They should be prepared by being physically and emotionally adjusted to each other. They should be prepared by having a place to live and enough income at least to take care of necessities. They should be prepared by a mutual desire to assume the privileges and the responsibilities of parenthood. When this is true, loving parents can await with eager anticipation the arrival of a little one for whom they have hoped

and prayed. A wanted child finds love and security in his home, and seldom becomes delinquent. The unwanted child, denied the love which every person needs, will often become an offender against society.

A study made by the Yale Institute of Human Relations revealed that the outstanding cause of delinquency is inadequacy on the part of mothers. In the same family, in the same slum area, and under the same economic conditions, they found one child who was delinquent and another child who was non-delinquent. In each case study, the delinquent child had felt rejected, unwanted by either parent, and had never experienced a satisfying relationship with any adult. In contrast, in each case the non-delinquent child had felt wanted by one or both parents, and had known at least one satisfying relationship with some adult.

The Christian home provides a fellowship in which the child finds a satisfying relationship with his parents. This fellowship aids him to believe in himself and to feel wanted and worth-while. One cannot help believing that Jesus grew up in a home in which love was made meaningful. Daily he shared the companionship of his parents. It is difficult to believe that Jesus ever would have made love central in his religious conduct and taught that God is Father, if he had not experienced love in his own family circle. Whence came this philosophy of Jesus? It came out of living for years in the presence of loving parents and having experienced and shared the strength and security that love alone provides.

A second thing that the home in which Jesus was brought up provided for him was a faith in God. He grew up in a home where worship was as natural a part of life as were eating and drinking. Had this not been true, how would it have been possible for him to say at twelve years of age, *Did ye not know that it is my duty to be engaged upon my Father's business?* Not only did an atmosphere of religious faith pervade the home of Jesus, but he also saw his parents take part in religious acts. The example of his parents was a potent factor in directing his religious life. It is at this point that many parents fail. Many parents believe in God, but because they are separated from organized religion, their children never see them engage in a religious act. If the child does not see his parents' heads bowed in reverence, hear their voices lifted to God in prayer, or know that they attend regularly the services of the church, he will conclude that they have no religious faith—or that the faith they have does not mean very much to them.

The religious act of the parent is a constant reminder to the child that God exists, and that he should have faith in God. Little children, you see, judge by the visible and outward evidences of religious faith. Moreover, the family practices that lead to religious faith will in time become habitual. A religious habit of prayer, of devotional reading, and of church attendance is a steadying influence in the life of every child. To deny this rich heritage to a child is to deprive him of one of life's treasures.

No parent should ever say, "I want to let my child grow up and choose his own religious faith." What that means, usually, is that the child will have no faith. What the parent ought to do is to convey to the child the best religious faith that he possesses. Then, in addition, the parent ought to provide the child with the best the Christian Church has to offer. With that kind of religious foundation, the child will go on to nobler concepts of religious faith as the wisdom of God matures in his own life.

Mary and Joseph served Jesus in this way. They gave the finest and best of the religious faith they possessed. They sought to practice that faith daily. Their example commended this faith to Jesus. The religious guidance of Jesus' parents formed a stable and secure foundation for him to build upon. When he had grown to maturity he went far beyond the religious idealism of his parents, it is true. But bear in mind that Jesus' later greatness would hardly have been possible had it not been for the spiritual foundation of devout faith inculcated into his life by faithful parents.

Jesus, when he had grown to manhood, told the story of a man who built his house upon a rock. When the flood came and beat upon the house, it stood, because it was founded upon a rock. It was that same kind of foundation that the parents of Jesus gave to him in his youth. There was a stability about it that kept him from temptation; that led him wisely to seek God's will; that kept his face steadfastly set toward his duty even when duty involved the suffering of the cross. Where, then, did Jesus obtain such wisdom? Where else did the foundation of his religious faith come from than from a home in which God was the unseen guest, and in which the parents set a pious example?

Another lesson Jesus learned from his home was the meaning of discipline. This is a hard and necessary lesson. Modern young people, constantly seeking an easier way out, often refuse to pay the price of discipline. Jesus learned this lesson of discipline from his parents at an early age. The Jewish home is well known for the discipline which is exacted. The Jewish father was firm if not stern. He insisted on obedience. Even to this day one seldom hears of a Jewish boy or girl becoming delinquent. In the Jewish home more religious instruction is insisted upon than in either a Catholic or a Protestant home. We may assume that Jesus learned to obey.

Children must be taught respect for their parents and for the moral principles of the home. Some people have supposed that because they are attempting to make the home democratic it is not necessary for the child to obey. But we can never have an organized society without a respect for law and order. There must be respect for parents in the home if the home as an institution is to serve its function in society.

Garry Myers, child psychologist and author of many books on child behavior, insists that discipline is necessary in the home. He says that parents can have a lot of fun with their children in youth if, during the first three or four years of life, each child is taught the meaning of the word "no." Through love, religious faith, and discipline, parents seek to condition their children in right living.

Clinical Material

How best to help a patient with a baffling emotional problem which causes him to feel that he is physically ill is the situation faced by this hospital chaplain in his calls on a man whose domestic relations have led him into hypochondria. Reports on two calls are presented here.

Emotional Problem

James Ford is forty-one years of age. I came into the hospital room and found him sitting in a chair reading the Bible. When I introduced myself as the hospital chaplain he got up and asked me to sit in the chair, while he sat on the bed. I urged him to remain seated in the chair and pulled up another chair, but he sat on the bed sideways with the open Bible on his lap.

"Chaplain, I found a lot of help in this," he said.

"What is it?"

"Here, these verses."

I looked at the verses. He had chosen a portion of Psalm Thirty-seven. I read them and then said, "So you have found a lot of comfort in those words?"

"Yes, I certainly have, and I need them too because I am a sick man. I think you remember me: My wife was here down the hall a ways a few months following her automobile accident. She is all right now but I have been sick ever since February."

"You have?"

"Yes, I have been in all kinds of hospitals. I was up to the Mayo Brothers. I was at Barnes at St. Louis, and they all tell me that there is nothing organically wrong with me. They even have a psychiatrist working on me. But I am a sick man and I know it. They all seem to think I am worrying about something."

"Is that what they ask you?"

"Yes, they always ask me if I am worrying about something. But if I have any worries at all it is nothing other than myself and my physical condition."

"Then you don't have financial worries?"

"No, I have been rather successful in my business. I am in the oil business, you know. Of course, I couldn't go on like this indefinitely because hospitals are expensive. They cost a lot of money but I have no worries as far as finances are concerned at all. It is just myself that I worry about." He started to cry.

"Is there anything in particular that causes you to worry?"

"No, I don't know what it would be. They tell me that I haven't anything organically wrong with me, but I have these pains here in my left side and they go down, down here, and then across my chest. I know that isn't just imagination. I thought it was heart trouble but they took a cardiogram and the doctor tells me there is nothing the matter with my heart, that it is perfectly all right—but I can feel it flutter."

"I see. Is that what causes you to worry?"

"Well no, they say it is all right, but I know I am not all right or I wouldn't be like this. One doctor in St. Louis measured my head and took a picture of my brain. They say I ought to be all right, but I'm not."

"I see. Your family understands your trouble, I suppose?"

"Well, no, I don't think they do. I have a daughter who is twenty years old now. She is going to college. I have a very nice wife and daughter."

"I see."

"Of course, all these doctors have them believing that there is nothing the matter with me and they always tell me that I ought to be able to help myself, and that I can get over this if I want to."

"So you don't get any sympathy from your family?"

"The doctors are the ones who have made them that way. The doctors have told them that I am a person who can't stand sympathy, so they don't want to give me any, and they don't." He started to cry again, then continued: "So I'm in a mess. Sometimes I think it might be up here above my nose. Right in here and right over here, and there is a pain that goes right here in back of my eye and up into my head. I have always been troubled with catarrh, and I think maybe this is catarrh or sinus trouble. But the doctors have examined my sinus and they tell me there is nothing the matter with them, that they are all right, and there is nothing wrong with me."

"Do they tell you that you look all right too?"

"Yes, they do. I have my normal weight, but I think it is because I look all right that my family doesn't understand and won't give me any sympathy."

"Are your personal relations with your family all right otherwise?"

"Well, I can't say that they are. You know my wife was in that automobile accident, and I don't know that she is completely recovered from that. I think I am just going to have to make up my mind that I am going to help myself. Nobody else will help me."

"Do you think that you can do that?"

"I don't know. I can try. I go to church regularly. I don't have anything to worry about on that score. It is just myself. They tell me it is nothing but my nerves. If I could get hold of myself and pull myself together I would be all right."

"Have you tried working since this happened to you?"

"No, I haven't. Sometimes I think maybe it would be better if I tried to do some work."

"Do you think that would get you interested to such an extent that you might be able to forget your nerves?"

"I don't know. I have been thinking about it and I might give it a try."

Pastor's Summary: With these closing remarks, somehow or other, I arose and left the room. I felt that

the interview was long enough for the first time. The rapport was good. He was anxious to talk to someone. He is definitely a hypochondriac. He gave the impression that he was a very religious man, and being of the type that he was, I did not want to push that subject too much for fear he might not talk freely during later calls. The fact that he gets no sympathy from his family is bothering him, and now he is feeling sorry for himself.

Editor's Summary: This is an interesting pastoral call upon a hospital patient who is emotionally ill. It is this kind of problem, buried beneath the surface of the patient's mind, that is so baffling to the pastor. If this man "got religion" and got his mind occupied with something besides counting his pulse, he might get better, but his emotional health would be of an unstable and unreliable sort. He needs—and will probably receive—thorough psychiatric investigation. He can be helped, probably, through becoming more active in the church. It is this kind of person who leaves churches such as the Methodist, Baptist, Presbyterian, Lutheran, Evangelical-Reformed, and goes into one that emphasizes healing and which gives him a technique for keeping his mind occupied.

Second Interview

This call was made a few days after the first.

"Hello, Mr. Ford," I said, as I came into the room.

"Hello, Chaplain, I thought you had forgotten me." His response was eager and friendly, as he put out his hand to shake mine.

"I was away over the week end and that is why I have not been here to see you."

"I'm no better. My pulse is definitely faster since I came here. I have pains here in my arm, and around my neck here in the back. Then, after I eat, my stomach throbs."

"Did they make a cardiogram?"

"Yes. Dr. X. (psychiatrist) says my heart is normal. This Dr. X., do you know if he is a psychiatrist?"

"Why do you ask that?"

"Because he acts like one, he asks so many questions. He says I make up my mind to do something, then I can't do it. It's something in my subconscious mind that keeps me from doing it. That's an awful state to be in. Ain't that pitiful? He says it goes back to my childhood. I'm so weak I can hardly walk. I picked up that book and tried to walk around in the room. I looked like a Catholic priest."

"Are you Catholic?"

"No, I'm Baptist. But that's got me wondering too, now. If I think I am sick and I'm not, then maybe I think I'm saved and I'm not."

"Do you have any reason to think that you are not saved?"

"No, I haven't committed any unpardonable sins. I have been that way, I guess, ever since we were married. That is something that worries me—I never talked to anyone about it before but you know women nowadays are afraid to get pregnant. They don't want children. This sex has backed up in me. I think we should have more children. We have two fine children but in the Good Book, I guess it's the Old Testament though, you know when he took his boy on the mountain and God put a ram there . . . you know what I mean."

"Abraham and his son, Isaac?"

"Yes, that's it. Those men were told by God to have children, to multiply their seeds."

"I think each man had more than one wife."

"Is that so? I didn't know that. The doctor says he would not advise me to go out and have it out with women. I've been good that way."

"Then you think you should have more children so that it would give you a chance to have intercourse more often?"

"My wife says that when the children were little she suspected that I might be doing that, but I didn't. Sometimes I wanted to, but I didn't. So I didn't sin that way."

"Then you feel it is wrong to practice birth control?"

"Well, I did."

"Don't you think that depends on how you regard the sex act? If you think the sex act is only for the purpose of reproduction it may make you feel that way about it. Is that what your church teaches?"

"I don't know what my church teaches on that subject. But sex is more than that, isn't it?"

"How do you mean?"

"It's for a man and his wife to get together."

"Then you don't think it's wrong?"

"No. It shouldn't be. You see my wife hasn't been any too well since the accident and we haven't had much together since that time. But she is feeling better now . . . if only I could get well. Even now while I'm talking to you a pain is running down this arm, right down there. When the nurse took my pulse this morning, she don't know that I know it, but it's 92 over 17."

"You mean she took your blood pressure?"

"No. She counted like this. I count my pulse a lot and I know it's faster than it should be. 92 over 17."

"What do you mean by the 17?"

"I don't know. That's what it was."

"Uhun um."

"You know what bothers me?"

"What does?"

"I'm going to die. I know I am going to die. I think they have done everything for me they can do. The doctor wants me to go home and come back to see him, but I am so weak I can hardly stand up."

"Do you think if you start taking some exercise you will get stronger?"

"The doctor wants me to walk a block one day, two blocks the next and so on till I get strong again."

"Strong enough to go back to work?"

"There's nothing I want more than that—to go back to work."

"You really mean that?"

"Yes, I do. I haven't worked since February. But if I don't live, my family will be taken care of. I am suc-

cessful now. I was a poor boy and worked hard. They won't ever have to worry about money."

"Will you try now to help yourself get well?"

"I feel so ashamed about that. So many nice people, like you, have taken time to try to help me, and while they talk with me, I think I can, then a half hour later it's gone again and I am just like I was. Yes, I'll try. I'll have to try if I am going to get well."

"I'll remember you in my prayers too, friend."

"I wish you would pray with me now."

I prayed with him. The psychiatrist sent him home shortly after this interview and told him to come back to his office for further psychotherapy.

Pastor's Summary: I believe this man will help himself. He is suffering because his wife received so much attention. I know her; she is a very attractive woman. He and she apparently have very little sexual relations. He was right in his suspicions; the second doctor was a psychiatrist.

I doubt if I helped him very much other than by giving him an opportunity to talk. Each interview was about forty-five minutes in length, so I have recorded only the essential thoughts expressed in our conversation.

Editor's Summary: I agree that these calls did not help much in a permanent way, but they were helpful in that they expressed the interest of the church and God in Mr. Ford.

The calls indicate how, through the use of questions, information is permitted to come out and feelings are expressed. At several points the caller was highly directive and used his questions to try to get across ideas. If the chaplain had had more interviews we could see this man's basic problems shape up more clearly.

While these interviews did not help Mr. Ford significantly, they were still far more helpful than an easy reassurance and a ministerial pat on the back would have been.

Home an

Sponsored by First Methodist Church, Elgin, Ill., a four-session study of problems of marriage and child-rearing was arranged for couples in the community who needed help. Meetings were held, significantly, on successive Sunday evenings preceding and including National Family Week last year. Pastor Israel reports on the forum and discusses plans that grew out of it.

CHRISTIAN people are sincerely concerned about the status of family life in America today. The mounting divorce rate and family conflicts have caused many church leaders, ministers and laymen alike, to think of developing a continuous program within the church to stabilize the family—to aid in marital adjustments and happier relationships between parent and child.

Sensing this need, the writer called together a group of educators, social workers, mothers, and businessmen—all from the membership of his church, except for one professional social worker—to discuss the feasibility of a series of community meetings centered about the home and family life. The committee reacted enthusiastically to the suggestion, and decided to sponsor a forum on four Sunday nights.

If this series proved successful, the committee felt that the basis of the organization might be spread for succeeding years and sponsored by the ministerial association or some other community-wide organization.

Hearty endorsements were obtained not only from individual leaders in various walks of life in the community, but from a number of the churches, the Y.M. and Y.W.C.A.'s, P.T.A.'s, service clubs, and the Association of Commerce. Besides a brochure, which had wide distribution throughout Elgin, excellent publicity was given, with pictures and stories, concerning each Sunday night of the forum.

In planning the series, it was hoped that we would reach couples who were definitely in need of help, and a trained counselor was available at the church for a personal follow-up on the Monday following each forum. While not many took advantage of the personal counseling feature, nevertheless the service was made available and was advertised as being offered continuously the year round. This church hopes to develop its program and personnel to the extent that a trained counselor may be added to the staff in the future.

Book tables were featured at each meeting, and persons coming early could browse among the books and pamphlets provided by The Methodist Publishing House. Quite a few were sold.

The total budget was estimated at five hundred dollars, but for the four Sunday nights the total expense was only four hundred dollars, which included brochures and honoraria to speakers (the amount not to exceed one hundred dollars for any one). The offerings amounted to approximately two hundred dollars, and the balance was contributed by guarantors. Approximately 300, 200, 150, and 100 were the attendance figures for the series.

The time was given largely to the message of the speaker and the question period, but there were an organ prelude, hymn, and an invocation by a guest minister before the speaker was introduced. An hour to an hour and fifteen minutes was given to the speaker, but the major portion of this time was consumed in answering questions submitted from the floor.

On the first Sunday night (April 18, 1948), Dr. Reuben Hill, professor of Sociology at Iowa State College, and a noted author in the field of family life, spoke on "What Is Happening to the American Family?" This was excellent background material for the entire series. Dr. Hill emphasized the family as the great

Family Life Forum

By C. WESLEY ISRAEL

burden-carrier of society. It is the place where we can be at our worst. It furnishes a cushioned retreat from the world, and gives parents, as well as children, a chance to "blow off."

Dr. Hill went on to say: "In a society where institutions are undergoing rapidity of change, it would be strange if the institution of the family were not shifting. Marriage has never been more popular than now, and the percentage of increase has been very large among young people in their twenties. Divorces were never more numerous, and between the years 1940 and 1947 there has been a 53 per cent increase. For the group married less than five years, there is a 130 per cent increase in divorce. Veterans have had twice as many divorces as others. Sixty per cent of the divorces were from childless marriages. Forty-eight per cent of all urban marriages are childless; of these, it is estimated, 28 per cent are voluntarily childless. It is also a significant sociological fact that those less able economically to bear children have the larger families. Those families having less than two thousand dollars annual income have 70 per cent of the children."

Among the causes for the huge increase in divorce listed by Dr. Hill are these: People marry too soon; they have no testing of their fitness for one another; couples experiencing frictions and tensions in married life are not getting the help required to save the marriage.

In a long range program for the development and stabilization of the family, Dr. Hill recommended a "Bill of Rights" which places family welfare first:

Modernize the educational system so that a primary outcome will be for the student to learn how to get along with people and how to make a successful marriage, in addition to learning how to make a living.

Establish a counseling clinic and offer community courses in family guidance, and so forth.

Work for the passage of uniform marriage and divorce laws, in which one provision shall be a waiting period of six months for either.

Grants to families should be made at the time of need, since the family income is the lowest at the time when the family's financial burden is greatest.

Formation of a Federal Department of Family Security which will continuously study the needs and develop helpful legislation.

Establish public relations programs for readable releases to newspapers, magazines, and radio, and help in the development of motion pictures which will aid the family in its stabilization, giving particular attention to portrayals of wholesome family life instead of those which disintegrate the family.

Mrs. Evelyn Millis Duvall, executive secretary of the National Council on Family Relations, was the second speaker (April 25). Mrs. Duvall was asked to consider the theme "Making Marriage a Partnership." She developed the thought that we now have a wealth of scientific research material in the field of marriage, and the beginnings of scientific understanding of the factors making for successful marriages. Among the points stressed by Mrs. Duvall were the following:

Marriage can be no better than the persons who make the partnership. Good marriages are the result of the union of people who have a wholesome point of view, and other qualities which make for mutuality. Neurotics are not as likely to have successful marriages as more emotionally balanced couples.

The sex adjustment mirrors the marriage—it takes its tone from the whole marriage adjustment. The sex factor in marriage is best resolved when treated normally and not as a problem of special significance, a matter of a "hush-hush" nature. Those who come to marriage with the right point of view regarding sex, who were reared in homes where parents intelligently answered the children's sex problems as they arose, are most likely to have the most satisfying experience.

For success in marriage, people must have the ability to make good adjustments to other people. If a good adjustment is made to other people before marriage, it is likely to be the same after marriage.

It has been concluded by research in marriage that couples who are engaged in church activities, who are married in the church and by a representative of the church, are most likely to succeed.

It is also established that people who are engaged in the professions and "service vocations" (teaching, ministry, social service, and so forth) make better, more permanent marriages.

There is a direct relation between the extent of one's education and his adjustment in marriage. The higher the educational level, the greater the chance of success in marriage.

The emotional maturity of the marriage partners is basic. Teen-age marriages are not so good, but emotional readiness and mature inter-dependence, not age, are the keys to successful marriage.

Happiness in marriage is more likely if those who unite in this partnership have learned the habit of happiness before marriage.

Marriage is more likely to be successful if the partners have shared the same social and cultural background.

The length of the pre-marital ac-

quaintanceship is significant, but more depends upon the depth of the acquaintanceship than the time factor.

The marriage partnership must be one of "mutual interdigitating," the "give and take" of married life. Marriage must be based on a sense of "we-ness."

This forum series featured a life partnership, the third speaker being Dr. Sylvanus M. Duvall, the husband of the previous speaker, who is professor of Social Sciences and Religion at George Williams College, Chicago. Prof. Duvall spoke on "The Adolescent's Struggle" (May 2). He displayed an understanding approach to the "bobby-soxer" and a skilful analysis of the needs of adolescents. In part, he said:

"When the child is struggling to win autonomy from his parents, he is going through the period of adolescence. This is tough on both adolescent and his parents."

"The adolescent's job is to become weaned from his parents. It is the time of psychological birth for him. He begins to explore his world in a psychological and social way that is comparable to his earlier exploration of the physical world when he was a small child. Late hours, 'strange ideas,' modes of dress, associations with 'peculiar people,' all are expressions of his need to explore. This is similar to the small child's getting into mama's sewing basket."

"Resentment of the adolescent toward parents is often an attempt to wean himself from parental control. Quarrels frequently are efforts to gain autonomy, and expressions of overconfidence are often symptoms of timidity."

"Parents can encourage this process of autonomy and weaning by seeing what is happening and giving sympathetic understanding and guidance. Ridicule does not help the adolescent. Parents must be patient and not force the adolescent, but let him develop at his own speed. While parents have to put up with a lot, they do not have to give up all their own rights and privileges in the home. They are members of the family, too."

"Parents need to let children know at an early age what they are liable to experience in the world. This means letting them have dates in order to learn how to get along with members of the opposite sex. If the child has love, affection, and security in his own home, he does not need to be protected from the sordid aspects of life that he will have to know."

"An inner core of integrity is centered around religious and spiritual convictions. This is paramount and the first quality for parents to give to children. The child will get a sound religious background if his parents have it. He learns to believe in the humanitarian way of life if his parents so believe. We recognize that all problems in life are spiritual in nature.

To withstand the pressures of life, there must be religious reinforcement. The spiritual basis of life makes all cultural advantages meaningful."

"Among the things the adolescent has to attain, and with which his parents may be helpful, are achieving vocational competence and social adequacy, such as handling money and taking responsibility for daily chores."

"The community's responsibility to youth is to help them understand the world in which they live and to give each an opportunity to share in a democratic way of living." This was the speaker's concluding thought.

The final forum (May 9) was led by Mrs. Sora Barth Loeb, who dealt with early childhood. She spoke on the topic "The Importance of Early Impressions." Mrs. Loeb is a staff member of the Association for Family Living, Chicago, and has been a college teacher and leader of youth groups for a number of years.

"Begin early to help a child learn what he may and what he may not do. A child will form habits, and the kind he forms depends on us," Mrs. Loeb affirmed. This speaker further emphasized:

"The pre-school child has a difficult task to learn so much in his first six years. The most important thing is to let him learn at his own rate. Don't try to force him or compare him with your neighbor's child. Each child is individual and has his own growth rate. Each one is unpredictable. Above all else, parents need a sense of humor, as well as patience, courage and faith."

"The small child needs a sense of achievement. Letting him fail too often destroys his willingness and capacity to learn. If you witness undesirable habits developing, watch to see what emotional satisfaction the child gets from them. In learning new habits, the child has to find a sense of joy in achievement, a chance to practice the new habit, and he has to have approval. Disapproval is also a teaching method. He would rather have mother's smile than frown, but he knows what each means."

Concerning the "tall stories" often indulged in by children, Mrs. Loeb said: "Those tales that he relates are signs of his creative imagination at work; they are not lies, in the adult sense. Sometimes his imagination is so vivid—before his sense of what is real and what is not real is developed—that he becomes afraid of the things his imagination has created. Some love and attention at this moment help him learn not to be afraid."

"If we do a good job helping the little child develop good habits and experiencing wholesome discipline, which is necessary for a sense of security, we can avoid many of the problems that otherwise develop later. We can enjoy our children and they can enjoy sharing family life and responsibilities."

It was the concensus of the committee sponsoring the community forum that we had made merely a beginning, and that this initial effort should be followed up carefully, preferably by agencies that have a community-wide membership. In our local church, it means continued, wholehearted co-operation with the Mothers' Study Club, which is sponsored by this church for any mother of the community with a child eight years old or under, and the encouragement of our two young adult fellowships to provide stimulating and helpful programs of wholesome family living. Plans are also being developed by several members of this original committee, working with other leaders in the community, for a regular discussion group dealing with preparation for marriage, marital adjustments, and problems of childhood and adolescence.

Marital Counseling Evaluated

By R. A. W. BRUEHL

In this study of the results of questionnaires filled out by young married persons in three local churches, the pastor of First Methodist Church, Evergreen Park, Ill., weighs the effectiveness of pastoral counseling in pre- and post-marital problems of the individuals involved.

MINISTERS often wonder what they are accomplishing in the hours they spend in Christian work. There should be no greater challenge and no more profitable time for the kingdom of God than that spent in premarital counseling. With the modern trend toward divorce, every minister probably feels uneasy as to exactly what help he is being as a counselor in checking that trend.

Much has been written about the minister's counseling period for the couple to be married, but little has been done to examine the results. In this small survey in three groups of young married people in suburban areas, the minister's effectiveness comes under consideration. Only fifty-five individuals were given the questionnaire at regular meetings of the groups of which they are members. No previous announcements were made and no discussion was invited before or after the checking. Some couples replied jointly; others answered without the spouse taking part. All answers were given privately.

The length of marriage for the group varied from six months to ten years, with the median close to a numerical average. Most of the people had children: 80 per cent of the men and 88 per cent of the women. They could be considered in every respect average young married family groups.

Most of the couples were married by a minister—the percentage for both men and women being in the nineties, but only 38 per cent of the men and 41 per cent of the women said that the minister had had an interview with them before they were married. The length of the interviews that did take place was remembered to be from five minutes to one hour, with most of them remembered to be about half an hour. Apparently, in spite of the much publicized need for premarital counseling, it has not been done to the extent that ministers would like to think. This of necessity raises the question of why ministers feel justified in accepting fees. Is it only for fulfilling a legal and social function, or should it be for value received in personal guidance and cultivation of religious growth?

To the question of whether they felt the talk with the minister was valuable, 23 per cent of the men and 6 per cent of the women said it was not, while 58 per cent of the men and 70 per cent of the women did not answer the questionnaire at that point. (The women wanted to spare the pastor's feelings.) It is true that 19 per cent of the men and 24 per cent of the women said the talk had been valuable, although in the light of later evidence we might wonder. To the later question, "Do you feel that the talk with the minister before your marriage helped you with adjustments you had to make to each other?" approximately half of those who talked with ministers in interviews felt it was, half not. Also, only about half of those who had talked with ministers felt that they had been made to feel at ease during the talk. Ministers have not done too well even on the first law of counseling!

When the group was invited to check subjects that had been discussed with the ministers, it was evident that in many cases the discussion was so irrelevant or vague that it was not worth remembering. A very few of the husbands or wives—less than 10 per cent of those who did talk with ministers—could remember anything having been said about relationship to parents, working, children, finances, sex and child-spacing, or handling conflicts. Less than half could remember anything having been said about practical wedding arrangements. Of course we must allow for some reasonable failure of memory, but ministers need to reexamine what they say and how they say it. Both men and women could remember something having been said about religion and rearing children, but it was all very hazy indeed.

Because of its effect upon personality adjustment and because of its natural place in marriage, a brief section on sex was included. The group was asked to read the whole section before checking any answer. Everyone answered the section. To the question, "Did you feel before marriage that you entered marriage with adequate understanding of marital relations on the sex level?" 71 per cent of the men and 64 per cent of the women said they did. Those percentages are alarmingly low when the universality of the subject is considered.

To the question, "Do you *now* feel that you really did (understand)?"

48 per cent of the men and 41 per cent of the women thought that they really had not understood it. Therefore, approximately one in five persons married was embarrassed or worse because he found himself ignorant of that which he thought he knew.

Sixty-six per cent of the men and 70 per cent of the women said that they would have benfited from a "frank yet reverent discussion of the gift of sex and sexual emotions before marriage." Forty-one per cent of the men and 41 per cent of the women had talked with a physician concerning this matter before marriage. Hardly any spoke with any other counselor. Ministers have a responsibility in this area that is not being met, although the exact nature of the responsibility will vary with the interpretation of the individual minister.

We have heard it said that ministers discharge their responsibilities in various areas of premarital counseling by giving books and pamphlets to couples to read before marriage. Only 27 per cent of the men and 38 per cent of the women received such material. You will recall that practically all had come in contact with a minister at the time of the wedding. There are excellent materials available for just this use, but they apparently are not being used very widely.

In a blank space on the questionnaire where the individual was invited to suggest topics he or she wished had been discussed in the premarital interview, not too many comments were made, but the subjects that were stated include sex, child-spacing, handling conflicts, wedding costs, etiquette, and religion. Nearly all were the suggestions of both men and women.

It is interesting to note that the majority had never attended any class or any group discussion on courtship, dating, and choosing a mate—75 per cent of the men and 66 per cent of the women, with most of the remainder simply not answering the question. Here is a point to mention to youth groups in the church, where such subjects can best be handled. Also of interest is the fact that 61 per cent of the men and 54 per cent of the women wish they had attended such discussions.

The group was given the opportunity to check whether the marriage was "thoroughly satisfactory" in grades of "yes, usually, sometimes, not very." Seventy-one per cent of the men and 75 per cent of the women said "yes"; 23 per cent of the men and 21 per cent of the women said "usually." One man said "sometimes." Whether or not this is an accurate evaluation of the situation is open for question. The fear that in some way answers might be associated with individuals might have prevented better response. Of course we would like to believe that young people of the church establish better homes. Moreover, the question did not inquire as to happiness but merely as to satisfaction.

The final question relates to pastoral rapport. "Would you feel at ease about seeking help from a minister in case of marital problems?" was answered in the affirmative by 90 per cent of the men but only 52 per cent of the women. Should not the figure be more nearly 100 per cent for both? Does it give an indication as to where the women at least feel much of the trouble lies in marital problems? In any event, ministers need to rethink their approach to the whole field of premarital counseling. Blessed is he who hears his young couples say, "Sir, we do not understand and we are bewildered by many voices. Will you not tell us how to build our marriage after the patterns of Christ?"

Some amusing comments could be made. There were three wives who talked with physicians about sex matters and then said they did not understand the subject either before or after marriage. There was the wife who talked with a minister for an hour about wedding plans only. The most rapid counseling on record was the interview that included a discussion of religion and children all in five minutes! Brevity is truly the soul of wit.

From the questionnaire it appears that more efficient work needs to be done by ministers in their talks with young couples. It is not enough to rely on ancient authority to maintain the respect of even church people. Definite help in marriage is demanded by social conditions.

Hope That Withers Away

HOW TO STOP WORRYING AND START LIVING, *by Dale Carnegie. Simon and Schuster, 306 pp., $2.95.*

This popular book, by a popular writer, teacher, lecturer, and salesman, has an appealing title, and has already been well received by the public. Like another book published by Simon and Schuster entitled *Peace of Mind,* Dale Carnegie's book has a title that will sell books. Who does not want to have *peace of mind,* or *stop worrying and start living?* In no other way, except in the sales, can these two books be compared.

It is unfortunate that the latter book does not do what its title suggests, for Dale Carnegie does not know why we worry. This is not as serious a charge as it might seem to be. Who does know?

Mr. Carnegie, however, knows even less why we worry than most observers of human behavior. He seems completely unfamiliar with the work of the depth psychologists who have delved deepest into why we act as we do; further, the motivation, or reasons, for giving up worry and for living as set forth here leave the religionist cold if not definitely paralyzed. (This is not to say that Mr. Carnegie is not religious. He is, I am quite sure, for he has helped thousands of persons to be more self-reliant and hopeful, and thus, inevitably, more creative.)

One has difficulty believing that a book like this will do harm because it is so readable (simple human-interest stories) and because it is so naïve. Its danger lies in the building up of hope that has no rootage and withers away in the hot sun of adversity; and the second state is worse than the first.—***Russell L. Dicks.***

Downtown Easter Service

By A. RAYMOND GRANT

Through an annual Easter service in the municipal auditorium, the First Methodist Church of Sacramento, Calif., makes many permanent contacts. Pastor Grant tells why he is enthusiastic about this type of Easter service.

I HAVE never been overly sympathetic with those ministers who have overdone extending Christmas greetings at the Easter services because "they did not expect to see the majority of worshipers before their next visit at Easter." Rather, I hold that if a great throng of people is expected on Easter Sunday, we should do all in our power to meet their longings and their needs.

For years, like most other churches at Easter, we planned two identical services of worship. Our sanctuary, when completely filled, holds almost 1,100 persons. We installed equipment in the chapel where the overflow could congregate and even then we were unable to accommodate the crowd. Naturally, we desired to make our services available to as many as possible, and hence the adoption of the plan that we now use each year.

Six blocks from First Church is the Sacramento Memorial Auditorium. Under normal conditions the seating capacity is slightly over 4,400. Additional space can be utilized whereby approximately another thousand persons can see and hear the service in comfort.

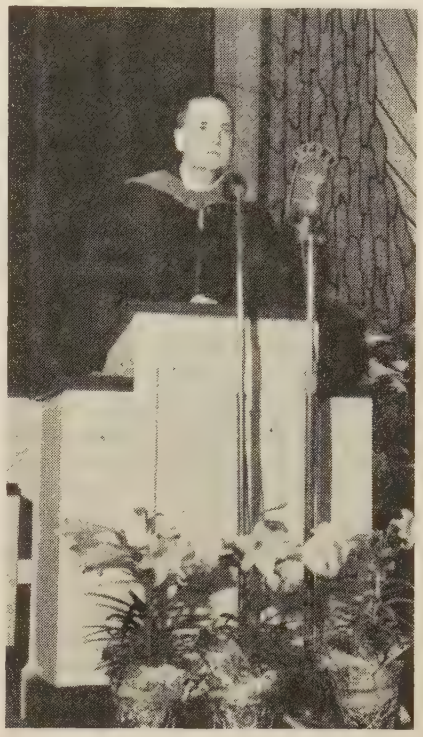
Why not go there? That was the question with which I approached the Official Board three years ago. Some members feared that we would be "lost" in such a large place. A few thought that we should not leave the church sanctuary. Finally it was unanimously agreed to plan for our first Easter service in the Memorial Auditorium. What follows is the story of experiences which surpassed our fondest hopes. The city of Sacramento already considers this an Easter tradition and awaits each Easter with increasing eagerness and glorious memories of other years.

Four committees seem essential and sufficient to carry out plans for such a service: Arrangements, Publicity, Properties, and Decorations.

The committee on arrangements did not ask the City Council for any concession with regard to rental fees. We approached the manager of the auditorium on the same basis as any other institution or organization would. We contracted to pay the same amount as they would pay. This was considered good business, for it removed us from the realm of competition for the use each year of property belonging to the city. Since our relations with the manager have been most satisfactory and because he evaluates the service most highly, he has been willing to schedule us for the next ten years. Other denominations, hearing of the response to our first service, immediately visited the manager to see if the facilities could be made available to them. Each time he has registered positive approval of our arrangements.

The committee on arrangements also makes plans for the installation of additional loud speakers and for radio broadcasting. During the year only a portion of our morning service is carried by a local station, but on Easter the entire service is broadcast. People in some of the state's remotest mountain towns have thanked us for making the hour by radio such a blessed experience for them in their isolation.

The committee on publicity has discovered that it is not necessary to spend large sums for advertising. After we had been assured that we could have the auditorium facilities every year, it seemed that all we needed to do was simply to announce on Easter that the congregation could



A. Raymond Grant

begin making plans for a similar service the next year. However, space is purchased for dignified advertisements in each of our three papers. They in turn send photographers each year in order to give their readers a more graphic account of what actually takes place.

The committee on properties is charged with the responsibility of transporting the chancel equipment from the church to the auditorium. We take the pulpit and lectern from our chapel. The choir seats are arranged on either side of the organ console, which is in front of the platform where the ministers are seated. Nursery and kindergarten furniture is moved to rooms in the building where experienced nurses, supervisors, and teachers are in charge of the small children while their parents worship. A huge cross is loaned each year by the Junior Chamber of Commerce and this is placed in the center of the stage. Flood lights are focused upon this central symbol of the Christian faith.

The committee on decorations literally transforms the large barren

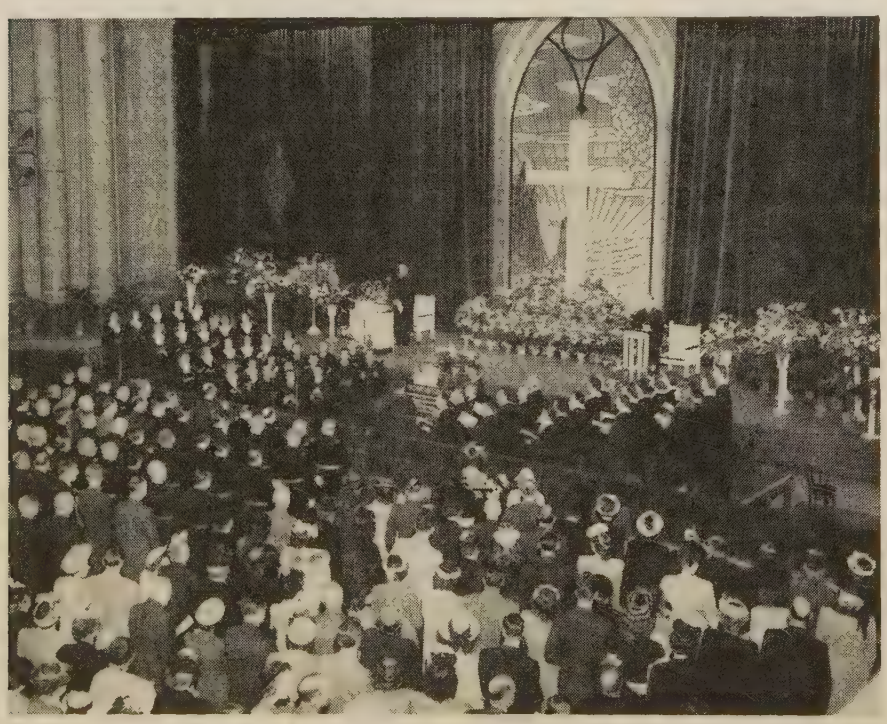
stage into a veritable cathedral chancel. Hundreds of lilies and scores of baskets of white flowers are banked about the cross and displayed clear across the platform in artistic array. Individuals of many faiths are so interested in the outcome of this annual service that they call to offer flowers and plants. The leading nurseries of the city loan us scores of palms and deliver them free for our use. Two business firms supply their trucks for collecting these gifts.

Briefly, may I say that the service of worship is not different from the one we would plan for the church. There is no desire to be dramatic. The choir, the organist, the ministers prepare the same type of musical and preaching service for which First Methodist Church is known throughout the city.

What has been the response? The first year we ministered to slightly over 4,000 persons. The second we had by count a congregation of 4,436. In 1948 we turned hundreds away after 5,407 had found room.

Increasing numbers have joined or affiliated with our church in the past three years through this Easter contact. They are persuaded that First Church, though rapidly becoming a downtown church, has a program for every age group and is keeping abreast of constantly changing times. While many churches so close to the business sections of our cities are fighting for their existence, we have seen the church school attendance double in the last two years.

The fact that we have the opportunity to minister to so many persons in this way serves to keep us humble and ever striving to give spiritually hungry people the most important truths of Christianity. Supposing that hundreds of them come but once a year! There are many others who find that the seed of great conviction has been dropped into the open furrows of their minds on Easter. These persons come seeking fellowship with us every Sunday: for they have heard the challenge on Easter while they worshiped with a throng in the municipal auditorium. This to me, is better than saying: "Well, the church is here, let those who want to worship come." This is going to the multitudes, carrying the gospel to them where they are.



A part of the congregation of 5,407 who worshipped at the 1948 Easter service in Sacramento (California) Municipal Auditorium.—Photo by Bob Handsaker.

Church Is a Family Affair

By JAMES MASON

National Family Week comes this year May 1-8. It begins with Childhood Sunday (authorized by the 1948 General Conference) and ends with the Festival of the Christian Home. Last year's plans of the First Methodist Church, West Palm Beach, Florida, discussed by the director of religious education, will be suggestive for many pastors.

THE writer of this article discovered long ago that the success of any parish-wide undertaking is dependent upon adequate preparation. Another discovery coming out of the experience of the years is that adequate preparation, ordinarily, cannot be made on short notice. Any happening in the life of the congregation as far-reaching in its influence as National Family Week, cannot properly be prepared for in one week's time.

Realizing this, we selected the February meeting of the Church Board of Education last year as the time to present the subject of the observance of National Family Week in our church. The Board was informed of what was planned on a national scale by means of radio and other agencies, and the members were then led to see the possibilities of this week in our own church.

The Board became responsible for arranging for National Family Week in this church, and it was agreed that final plans would be made as nearly as possible at the March meeting. During the interval between these two meetings, the occasions of meetings of small groups of the Board for various purposes were utilized to discuss plans for the week. Ideas were jotted down in my "plan book." Articles from the church school publications, programs from other churches, clippings, old files, and accounts of observances in other years were carefully scrutinized, and ideas

coming from these sources were added to those already in the "plan book."

By the time of the March meeting of the Church Board of Education, plans were fairly well formulated. The final sifting of ideas was done at this meeting, and while the final draft of plans was not completed as was originally scheduled, there were some principles on which we had come to agree that enabled me to proceed with making the final plans and putting them into operation. These principles were:

1. Have enough activity during National Family Week to cause the people to realize that something special and important is taking place, but avoid having so much that the people will come to the end of the observance tired and worn out.

2. Plan for the participation of entire family groups.

3. Strive for the participation of individuals who ordinarily would not participate.

4. Enlist the assistance of as many people as possible, making sure that all details are cared for, and that the "machinery" runs smoothly. Delegate responsibility.

5. Provide for adequate publicity.

Working with these principles as guides, the following activities were chosen for the week:

1. *Sunday, May 2.*[1] This being Communion Sunday, it was decided to make this the opening event of the observance, and members of the Adult Home Department were to be special guests.

2. *Wednesday, May 5.* This evening was designated as "Family Night at the Church."

3. *Thursday, May 6.* This was called "Family Night At Home."

4. *Sunday, May 9* (Mother's Day). All families were urged to attend church together and sit as a group.

The planning group felt that if we were to expect the desired response from our people we would, of necessity, have to inform them of our plans. This is where the provision for "adequate publicity" came into the picture. The Methodist passion for printer's ink was relied upon heavily, as were posters made by the youth groups of the church, press releases, and radio announcements. The church bulletin carried notices of these events two weeks prior to the opening of this special week, and posters were displayed at entrances to the building and throughout the church school, two Sundays before the first event.

During the week preceding May 2, a letter was sent to all families in the church, including those on the constituency list as well as those who were members of the church. This letter outlined plans for National Family Week, and gave some information and instruction about the "Family Night at the Church."

During this same week, a special letter of invitation was sent to all members of the Adult Home Department. They were advised that transportation to and from the church would be provided on May 2, if they would request it. Since the sanctuary is one flight of steps from the ground, they were also told that people would be available to assist them—even carry them, if necessary—up the steps. Enclosed with the letter was a self-addressed, return postal card.

One of the adult classes was given responsibility for arranging for transportation while another class was asked to serve as a welcoming committee. A third class was asked to provide corsages (made from home-grown flowers) for the ladies, while a fourth class was asked to provide the assistance necessary in mounting the steps for those who needed it.

Two days before the "Family Night at the Church" a second letter was mailed to all families, reminding them of this occasion and giving detailed instructions about their share of the dinner in connection with the event. The adult groups in the church school who had no responsibility in connection with the previous Sunday were asked to furnish committees to welcome the people and to direct them as to what to do with the food they brought; to furnish the "woman power" needed in the kitchen; and to arrange the dining room.

Signs with the name of each month in the year were prominently posted around the dining room, and after the dinner had been served and the tables moved to one side, the huge crowd was asked to divide itself according to the birth months of the individuals and to assemble near the sign of their respective month. Games had been planned that even the smallest child could take part in, and these were played simultaneously by all groups under the direction of twelve previously selected and instructed leaders. Competition between the groups was keen, and this added much to the enjoyment—and the noise!

Awards were presented to the largest family present, the oldest person in attendance, and the youngest person in attendance. The sound filmstrip "Is Your Home Fun?" was shown, and the evening's activities closed with a brief worship service.

The "Family Night at Home" was a new venture in First Church. In the second letter that was sent to all families regarding National Family Week, mimeographed suggestions were included regarding this "Family Night at Home." The families of the church were requested to stay at home that evening to spend the time in recreation, family discussion, and worship. The suggestions that were sent concerned the preparation and serving of the evening meal on a sharing basis, descriptions of several games that could be played by family

[1] These dates are for last year. In 1949, National Family Week is to be observed May 1-8.

groups in the living room or around the table, an introduction for the beginning of a "family council," and a plan for family worship. While an attempt was made to determine the extent of the use of this idea, there was no way to know exactly how widely it was used.

The evaluation following the week convinced us that "Family Night at the Church" was the most popular event of the week. It resulted in requests for monthly occasions of this sort. This examination of the activities revealed some short-sightedness in planning, and that some parts of the Week did not measure up to the same success as other parts. Some of the instructions to helpers and assistants were vague, resulting in a lack of understanding of their duties and responsibilities. The worship leader failed to take into consideration the fact that many children would be present, and the time devoted to worship was not a worship experience for some of the boys and girls.

All in all, it was felt that National Family Week was a great success in most ways. It is the feeling that the accomplishments of the week may be summarized somewhat as follows:

1. Throughout the week our people were aware of National Family Week, but they were asked to make only one extra trip to the church. All other activities at the church were tied in with other regular meetings.

2. It brought to the church many family groups as an entity, where before they had been coming only as individuals when their respective age groups had been meeting.

3. We were able to secure at least partial participation by the Adult Home Department, which so often is a "neglected area" in church activities.

4. Numerous individuals and groups were made to feel that they had had a part in an event of real importance in the life of the church.

We feel that we adhered to the principles that we had adopted as guides, and that we did, in the main, accomplish the objectives that we set for the week.

Attendance Starts at Home

By NORMAN L. TROTT

This is the fifth in a series of articles reporting the results of the Maryland survey of youth,[1] dealing with their Sunday school attendance and religious life. The survey, conducted by a committee appointed by the Baltimore Annual Conference, is to date probably the most comprehensive attempt to determine specifically the influences bearing upon Sunday school attendance among teen-agers, says the author, pastor of St. Paul's Methodist Church, Hagerstown, Md. (The survey dealt with Protestant teen-agers 12 to 17 years of age.)

SUNDAY school attendance is profoundly affected by parental attitudes and conduct. Four out of every five teen-age Sunday school attenders (81 per cent) state that their home life stimulates them to attend. Even among those who no longer attend Sunday school, almost half (48 per cent) declare that there are parental influences still at work in their lives encouraging them to resume their attendance habits, even though they do not respond to them. Most parents want their children in Sunday school even though they may not set an example by attending themselves.

Incidentally, the idea that parental pressure often drives youth away from Sunday school is not borne out by the survey. Only 1 per cent of all the youth surveyed declare that home life causes them to skip Sunday school—and some of these are certainly influenced by negative attitudes (*i.e.*, the parents either not caring about or actually discouraging attendance).

Parental Example and Its Effect on Attendance. The surest way to keep youth attending Sunday school is for the parents to attend themselves. Among attending youth, 51 per cent of their parents also attend, and to their knowledge all but 7 per cent of their parents attended Sunday school at some time.

Over against this, note that among youth who no longer attend only 11 per cent have parents who do attend. Moreover, among these non-attending youth, 22 per cent report that to their knowledge their parents never did attend Sunday school. Parental attendance at Sunday school is a steadying influence upon their children.

Parental Authority and Its Bearing on Attendance. The survey indicates that parental authority diminishes as a child grows older. This is what one would naturally expect. Among twelve-year-olds, 40 per cent of the parents either take their children to Sunday school or require them to go there. At age seventeen, however, this is true of only 20 per cent of the parents. Compulsion or pressure gives way to the attitude "they think I should go." Incidentally, the attendance habits of parents fall off as their children grow older.

Broken Homes and Mixed Marriages. As would be expected, broken homes and mixed marriages affect attendance at Sunday school. There are twice as many broken home situations in families of those who do not attend Sunday school as there are in families of those who do. Of our non-attending youth, 16 per cent have parents who are separated or divorced. This is true of only 8½ per cent of the attenders. It is apparent on the one hand that an unsettled home life is a determent to religion, and on the other that lack of religion in the home (if non-attendance is any index) makes for instability.

Nine per cent of the homes of non-attenders are involved in mixed marriages (Roman Catholic and Protestant, Jewish and Protestant, or Protestant and non-church), while this is true of only 4 per cent of the homes of attenders.

Factors Within the Home Affecting

[1] *Teen-Agers Tell About Sunday School Attendance,* published by the Division of the Local Church, Methodist Board of Education, and available from the Methodist Publishing House (order from your nearest House, 40 cents per copy).

Religion. With respect to the influence of the home on the religious life of youth, about 6 out of every 10 among those surveyed (62 per cent) feel that their home life definitely helps them to be religious. Almost 4 out of every 10 (37 per cent) say that their home life has no effect upon their religious life. Surprisingly, out of the 1,803 young people surveyed, only 14 (.7 per cent) declare that their home life turns them against religion, while among that portion of the youth who do attend Sunday school, only 3 out of a total of 1,121 say that their home life affects them adversely. The often heard idea that many are antagonized by heavy doses of religion, or the maladministration of it, certainly is not true for our generation. Why? Perhaps the reason is, and a tragic one, that we give it out in doses so mild that few find it obnoxious.

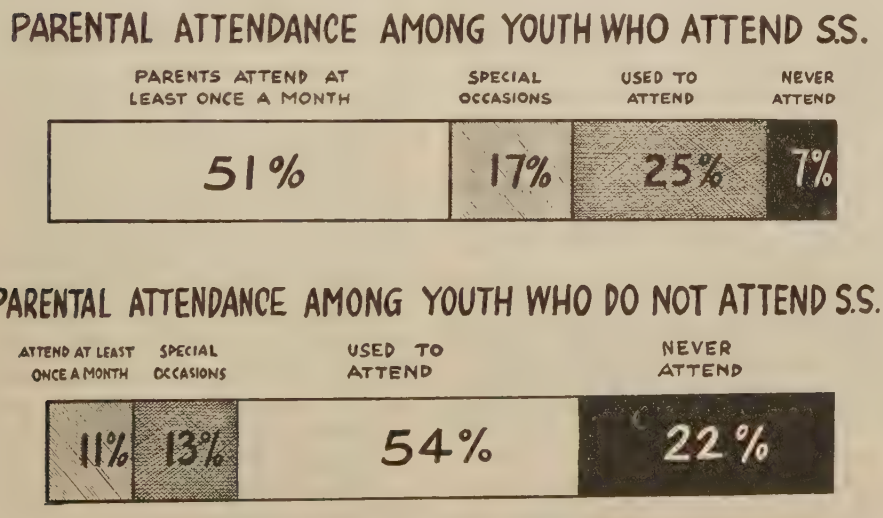
Other Home Influences on Youth. The previous article in this series, dealing with the devotional life of youth, reported in detail on the matter of family devotions. Let it suffice to say here that in only 50 per cent of Protestant homes is grace said at meals. In only 14 per cent is there family prayer. Six per cent of the homes have daily devotional reading periods on the family level, while in 42 per cent of all our Protestant homes there are none of these religious practices.

The Influence of the Parent as a Person. In the section of the survey questionnaire dealing with the persons exerting the strongest religious influence upon youth, more than 1 out of every 3 of the teen-agers (36 per cent) rate their mothers as the strongest religious influence in their lives. This is top rating.[2] On the other hand, 1 out of every 20 (only 5 per cent) of the youth rate their fathers as the strongest religious influence in their lives.

It should be greatly disturbing to parents to see how they affect the religious life of their children: Disturbing to mothers because the great influence they exert calls for a re-examination of their religious attitudes and habits; disturbing to fathers because they are failing to contribute effectively to the nurture of their children's spiritual life.

All of this material bears eloquent testimony to the profound influence of the home on the religious nurture. Parental attitudes and conduct are, more than any other factors, the key to the religious life and habits of young people. Youth will have a deeper religious life when there is more religion in the home and, similarly, young people will find their way to Sunday school in increasing numbers and with greater regularity when parents show more concern and set better examples.

[2] Others are: minister (25 per cent), Sunday school teacher (16 per cent), best friend (4 per cent), public school teacher (3 per cent).



—From *Teen-Agers Tell About Sunday School Attendance*

Training Your Voice

[***Continued from page 5***]

you to close your teeth all the way together. Now, practice saying "s" sounds and you will discover that you can pronounce them perfectly even though your teeth are not completely closed together, and you will find that the objectionable whistle has been eliminated.

To cure the whistle entirely, make yourself several of these wooden or plastic objects, and for several hours a day place one of them between your rear teeth and carry on your conversations and work in this manner. It will not be noticed that you are not using your jaw to enunciate the words, and over a short period of time you will train yourself to pronounce the words without closing your teeth all the way together. In addition, you eliminate the objectionable "s" sound. This is one of the best exercises for improving your enunciation and pronunciation that I know; it causes you to use your lips and tongue more perfectly in order to form words properly. You will notice, after you have been speaking for only a short time, that your tongue is tired and your lips feel a little weary because of this forced accuracy on their part.

Practice in your study over and over again until you have accomplished all the above points.

Once a year buy yourself a good book on public speaking. Study and review it; really work on the exercises in it. You will never regret it. Get your wife in on it, too, in the evenings. (She'll love it—What woman doesn't like to hear herself talk?) Read some good plays together. (Shakespeare is not to be sneezed at.) Better still, find the great dramatic stories in the Old and New Testaments and bring them to life.

Let God's Word bring the inspiration and blessing, but help it along yourself with the proper presentation worthy of its divine origin. Then in the pulpit, you will gain a new freedom and find a new ease; you will bring the Scriptures and your sermons to life.

the idea forum

Readers are invited to contribute to this section of the magazine useful ideas on any phase of the pastor's task.—Ed.

Attendance Charts

ONE of our teachers in the beginners' department deserves credit for this idea. The children in her class, as in many other classes, had been recording their own attendance by sticking little lambs on a chart each Sunday they were present. They were too small, however, to know their own names when they saw them; the teacher was having to do all of the sticking, thus depriving the children of some real enjoyment and meaning.

Now, the children themselves are sticking them on, since their own pictures are on the chart. The teacher took the photographs one Sunday, and is saving the negatives so that when a new chart is needed she can have new pictures made. Also, this teacher does not use lambs for every period of the year. During the Christmas season each child sticks a toy on the chart to see which one can get the most by Christmas. A different object is used for each season.—***Leroy C. Hodapp.***

(*Pastor of Orleans Methodist Church, Orleans, Ind.*)

A New Kind of Steward

SOON after I answered God's call to a new appointment in Columbia Heights, Minnesota, adjacent to Minneapolis, I was faced with the task of reorganizing and staffing the church school. The general superintendent is a man of unusual ability and devotion. During the first weeks of my new pastorate, he would stop in on his way home from work and we would give much thought and prayer to the needs of our church school.

The two things most needed were a sense of unity in all departments and an adequate teaching staff. We found the first through a teacher's meeting each week for two months. In this manner we were able to weld our resources into a strong working unit.

The second need could not be satisfied by meetings or by study. Our need of teachers became a matter of prayer. Then one Sunday afternoon a man called me on the phone asking if he and his wife might come to see me. Of course, I welcomed the opportunity to become better acquainted in my new parish. But it was something far more important than friendship which brought this couple to my home that Sunday afternoon. Here was a man who had carried mail in our city most of his life. He had been reared in this city. He knows by memory every name and house number in our town of about ten thousand people. He wanted to volunteer his knowledge and ability toward recruiting personnel for the church. There is no doubt in my mind but that God is answering our prayer through this man. I have puzzled over a descriptive name for the work that he is doing. Now I know that he is our *Recruiting Steward.*—***Paul W. Neal.***

(*Pastor of Community Methodist Church, Minneapolis, Minn.*)

Good Use of Literature

IN MY church, small though it is, we have a plan that reaches out just a little farther than the usual Home Department procedure, we think. As in almost every church, we have a few youth papers, adult papers, copies of the *Upper Room,* and other publications left over when the various groups have been supplied. The person in charge of the Home Department makes the rounds every Sunday morning and gathers up, for example, copies of *Classmate.* Then during the week when she makes her regular calls, she distributes them along with her usual literature.

She reports that these small papers, suited for adult taste, are received eagerly among those who are confined to the home or the bed. Besides *Classmate,* she shares her own *Christian Advocate,* after she has read it, and her *Methodist Woman, World Outlook,* and other religious journals which she receives.

When it is possible she grades her material to the age of the person she is visiting. If it is a young adult, she tries to find an *Adult Student* or a copy of the *Christian Home* (if the person is married); if the person visited is a child or adolescent she supplies a copy of *Boys Today* or *Girls Today.* Whatever she can find that is no longer needed at the church, and that can be enjoyed by members of the Home Department, she saves and distributes on her regular visits. Due to her efforts, very little literature goes to waste in our church.—***Paul K. McAfee.***

(*Pastor of Trafalgar Methodist Church, Trafalgar, Ind.*)

Full Use of Church Night

WEDNESDAY evening generally is recognized in our city as "church night," an evening which is freed for church activities by service clubs and sororities. Formerly, in our church only the midweek service was held on that night, but later the program was expanded to utilize fully this one evening. A forty-five minute prayer service is first on the schedule, at 7:30 P.M., followed always by choir rehearsal, and sometimes by as many as three other meetings—committee meetings for the most part.

There are important reasons for taking full advantage of the church night. First, the church saves on the cost of fuel, since it is easier to heat most rooms of the church for one occasion than to heat a few rooms on separate nights. Second, it frees for pastor and people one night in the week that would have been required by the church had the Official Board met on Tuesday night, as formerly. The third advantage is seen in the added respect that the people of the church and the community have for church night. It is really *the* night for church activities, rather than just another night among many required by the church. The fourth advantage is seen in the appeal for loyalty to one's people in stating that if they will give the church one night a week, other evenings can be spent at home or given to something else. —***Elmer L. Harvey.***

(*Pastor of Wall Street Methodist Church, Jeffersonville, Ind.*)

The Ministry of Music

By DONALD A. OTTINGER

RECENTLY a pastor was heard to say that the choir is the "war department" of the church. It is to contradict such a stand that this article is written. The choir can be the very framework upon which church worship is built. The choir is the minister's strong right arm, as important to him as the Board of Trustees, or the Woman's Society of Christian Service, or his wife. To be sure, the smooth functioning of a choir is the result of careful co-operation and hard work on the part of all concerned, but the result is worth the effort.

Most ministers are neither appreciative nor considerate enough of their choirs. The choir is not just an appendage that someone thought up in order to keep people occupied. The music director and organist and choir are all parts of the priesthood of the church. That is why they are vested and placed within the chancel. They share in the pastor's ministry to the people, and need to be so recognized.

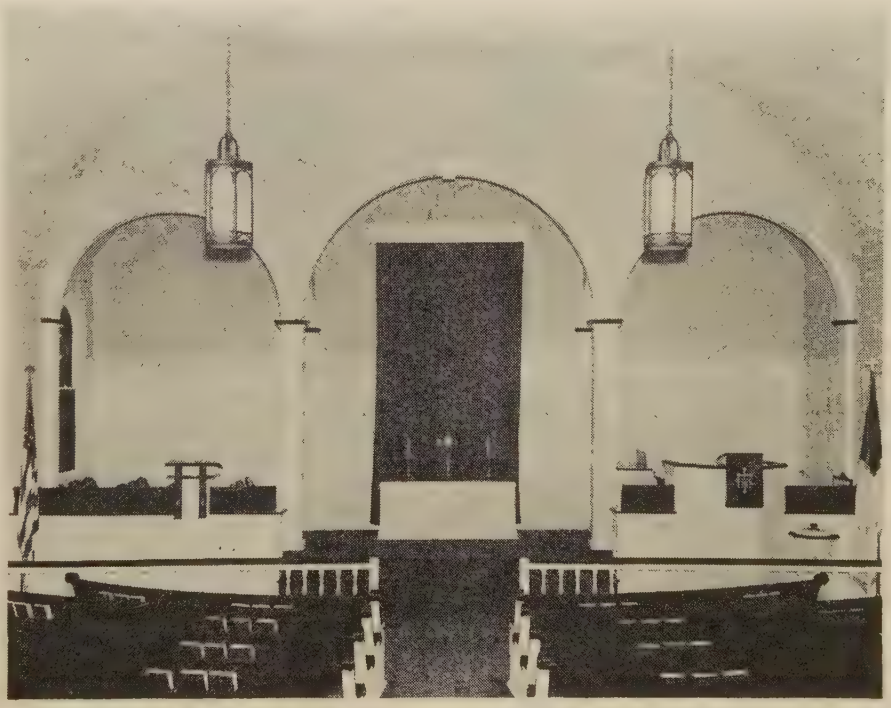
Pastor and music director need to make plans together, to seek to meet the needs of the congregation. Special music for Christmas and Easter, and similar occasions, needs long-distant planning so as to be a real part of the total program. Both instrumental and choral music should be planned and accepted as significantly as the sermon or the prayer. The organist ought to be sensitive to the whole movement of worship and to the expressions of the minister. But that can only be true if the minister is considerate of the organist's place in the church.

The minister and the members of the choir must become friends, with an understanding of each other. For, only out of such friendship and understanding can come the kind of harmonious relationship desired for real worship. The person who thought up the title, "ministry of music," was inspired. Certainly he knew the importance of co-operation between "ministry" and "music."

Before:

The Methodist Church of Chatham, New Jersey—D. Arthur Zook, pastor—was faced with the problem of converting this church auditorium without great expense.—Photo courtesy Methodist Information.

After:



For this dignified and more worshipful sanctuary, memorial gifts and other contributions provided for a new organ, altar, pulpit, lectern, communion ware, and lighting fixtures.—Photo courtesy Methodist Information.

preview of methodism

WITH this issue THE PASTOR inaugurates this new department called Preview of Methodism. It is our way of keeping you as a pastor informed of the total work of The Methodist Church. The purpose will be to bring together in one section of the magazine information that will give you a concise but fairly complete picture of the happenings throughout Methodism that will be of importance and interest to you.

This department is designed not to present past history, but to indicate what lies ahead in The Methodist Church. We will include such information as dates and places of schools and conferences, lists of new materials published by general boards and commissions of the church to help you in your work as a pastor, schedules of coming events, and brief stories concerning the major emphases in the church as a whole.

The Methodist Church is now in the midst of a period of preparation for the Advance for Christ and His Church. This will continue until June 30, when the church will then make ready for a series of preaching missions, to be held next fall in the various episcopal areas.

Primary observances for the month of May is National Family Week. Information on materials produced by general boards for use in this observance will be found on page 29 of this issue.

Our plan is to give you in each issue of THE PASTOR a Preview of Methodism for the current month and the next two or three months ahead. We invite comments and criticisms from our readers on this new department, and will be glad to receive suggestions for making this section of the magazine serve pastors better.

It is requested that representatives of general boards, commissions, and other agencies of The Methodist Church send information for this department to the office of THE PASTOR by the first day of each month. Information on events and conferences should be in our hands at least sixty days before the event or conference is scheduled to take place, and as far in advance as possible.

EVANGELISM IN MAY

In connection with the Advance goal of obtaining 400,000 new church members this year on profession of faith, the Board of Evangelism lists printed materials and makes suggestions for their use in May.

For pastors who want to emphasize the dedicating of homes during this period, leaflets are available containing the Service of Dedication from the Methodist Ritual. Certificates of Dedication may be obtained by writing to the *Upper Room.*

May is designated as a period of assimilation and integration of new members. Booklets for use in this connection are *A Word to New Members,* by Wilbur Hammaker; *The Methodist Primer,* by Charles C. Selecman; and *The Beliefs of a Methodist Christian,* by Clinton M. Cherry.

Booklets that will be of help to pastors conducting revival services or preaching missions during May are *Evangelistic Preaching,* by Roy H. Short; and *The Call of Christ,* a volume of sermons by the new bishops of The Methodist Church.

Any of the above materials can be ordered through the *Upper Room,* 1908 Grand Ave., Nashville, Tenn.

NEW STUDY COURSES

Pastors will find considerable help in their programs of teaching in the new Adult Study Courses, prepared by the Editorial Division of the Board of Education and available from The Methodist Publishing House.

A study unit called *The Alcohol Problem in the Light of the Bible,* by J. Daniel Barron, will supplement the new emphasis of the Board of Temperance. Also recently off the press is *Daniel and Revelation,* by Martin Rist, which will help to interpret these apocalyptic books.

Bishop Ivan Lee Holt's study, called *Interchurch Cooperation,* will supplement the ecumenical study material in the volume *Man's Disorder and God's Design* (Harper & Bros.), which has been sent to every Methodist pastor. Of special value in the Advance emphasis on "Our Faith" will be *Jesus, God and I* by Charles E. Schofield.

A complete list of such courses is available from the Editorial Division, 810 Broadway, Nashville 2, Tenn.

CALENDAR OF EVENTS

April 3—C. B. S. Church of the Air, 10:30 A.M. (EST), Bishop Wicke preaching.

April 19—Commission on Ministerial Training, Nashville, Tenn.

April 20—Methodist Radio and Film Commission, Chicago.

April 22—Church Survey Commission, Chicago.

April 25-29—South Central Recreational Laboratory, Turners Falls, Davis, Okla.

April 26-27—Council of Bishops, Atlantic City, N. J.

April 26-28—Washington Seminar (on "The United Nations World"), for Methodist ministers. Sponsored by the Commission on Ministerial Training. One hundred persons, by special invitation only because of limited facilities.

April 28-30—Judicial Council, Chicago.

May 1—C. B. S. Church of the Air, 10:00 A.M. (EST), Atlantic City, N. J.

May 2-4—Board of Education, Dennis Hotel, Atlantic City, N. J.

May 5-7—Curriculum Committee, Atlantic City, N. J.

May 11—Commission on Entertainment, General Conference, meets in Chicago.

VACATION SCHOOL COURSES READY

Special vacation school courses, prepared under supervision of the Division of the Local Church, are now available. They are described in the vacation school catalog, which pastors may obtain upon request by writing to The Methodist Publishing House serving your territory, or the Service Department, General Board of Education, Box 871, Nashville 2, Tenn.

More than six thousand Methodist churches, it is expected, will be having two or more weeks of teaching during the summer in vacation church schools. The vacation church school is a plan which brings children to the church for two and one half hours a day for ten or more days.

The vacation school is only one way in which more time for Christian teaching is being provided. The usual thirty- to sixty-minute church school program is being expanded in some places up to two and one half hours, for study and worship on Sunday mornings. This has become known as the expanded church school session.

Plans for National Family Week

Plans have been completed by Methodist boards and agencies for helping pastors in the observance of National Family Week, May 1 to 8 this year. Theme for the observance is "Home Builders Are World Builders."

This national family emphasis is requested by President Truman of all religious faiths, and the General Conference has provided for its observance in Methodist churches. National Family week is the responsibility of the Board of Education in co-operation with other boards and agencies of the church.

An Upper Room Radio Series has been prepared again this year under the direction of the Board of Evangelism. Entitled "All Good Things Begin at Home," the series of six fifteen-minute radio programs has been written and produced by Carlton E. Morse, producer of the popular radio program, "One Man's Family." Last year this series of broadcasts had the largest acceptance of any religious program offered on the air, being broadcast over more than 1,000 local stations.

Pastors may arrange with their local radio stations to schedule this series and obtain the loan of the transcriptions free of charge by writing to *The Upper Room,* 1908 Grand Ave., Nashville, Tenn. (The recordings will be made available later to local churches on a rental basis.)

"As a result of General Conference action last May, "the first Sunday (May 1) of National Family Week may be designated as Childhood Sunday, with the purpose of emphasizing the responsibility of the church for our children, the same to be observed without a church-wide offering. . . ." (*The Methodist Discipline,* Par. 198.)

A folder containing program suggestions, entitled "The Way of Goodwill," has been produced by the Division of the Local Church. (Copies can be obtained by writing to the Service Department, General Board of Education, Box 871, Nashville 2, Tenn. Minimum order, five copies for 25 cents, cash to accompany orders.)

For churches setting aside a Family Night during National Family Week, they may get program suggestions in Board of Education Leaflet No. 3008-B, entitled "Family Night in the Church," also obtainable from the Service Department.

Two study courses are suggested for helping parents, through Learning for Life Courses, with their problems related to their children. They are:

"Our Children Ask About God," a six- or eight-session study which aims to help parents answer the questions of their children. Text: *Our Children Ask About God,* by Edith Kent Battle, 15 cents each.

Also "Children in a Christian Home," a six-session study to help parents understand and guide their children in their religious growth. Text: *Children in a Christian Home,* by Ethlyne and Edward Staples, 50 cents each. Both texts are available through the Methodist Publishing House serving your territory.

For general distribution there is a new leaflet called "The World Is Built at Home." Order from the Service Department: 20 cents a dozen, 80 cents a hundred.

Special devotional materials for use during National Family Week will appear in the May issue of the *Christian Home.* A worship service for home use by Edith Kent Battle, and entitled "Building a Better World," also is scheduled to appear in that issue.

Woman's Activities

The Advance program of the Woman's Society of Christian Service is well underway, reports the Woman's Division of the Board of Missions and Church Extension. (The conference year of the Woman's Society has been changed recently to run from June 1 through May 31, beginning in 1949.)

Four goals of the Advance specifically for the women of Methodism are:

1. Every Methodist woman a member of the Woman's Society of Christian Service (which includes the Wesleyan Service Guild).

2. Every Methodist woman studying, giving, building, and praying for a Christian world-community.

3. One thousand new missionaries, deaconesses, and other full-time workers.

4. For the first year of the Advance, an increased giving of 33 1-3 per cent to the work of the Woman's Division of Christian Service for appropriations.

All areas of work and all age groups within the responsibility of the Woman's Society are included in these goals.

Future dates of women's activities are listed below for general information only, since some of the scheduled meetings are delegated bodies:

April 26-29—*Northeastern Jurisdictional meeting* of the Woman's Society of Christian Service. Asbury First Methodist Church, Rochester, N. Y.

May 3-6—*General Churchmen's Washington Seminar,* Washington, D.C. An interdenominational conference on social legislation sponsored jointly for ministers, laymen, and lay women from all parts of the United States. For details write to the Department of Christian Social Relations and Local Church Activities, 150 Fifth Ave., New York 11, N. Y.

June 8-15—*North Central Jurisdictional School of Missions* (Woman's Society of Christian Service). Lake Forest, Ill.

June 21-28—*Northeastern Jurisdictional School of Missions* (Woman's Society of Christian Service). Syracuse, N. Y.

On Epiphany this year (January 6) a nation-wide Day of Advance was observed for women of the church and community. It is the plan of the Woman's Division to have Advance caravans carry the detailed message of that day to every Woman's Society and unorganized church, throughout all Methodist districts. Further information may be found in the *Methodist Woman, World Outlook,* and the *Advance Clipper* (March). The last-named publication containing a pastors' column, has been sent to every Methodist pastor through his Woman's Society.

LAYMEN IN THE ADVANCE

A statement of the quadrennial program (1949-1952) of the Board of Lay Activities, entitled *Lay Activities in the Advance for Christ and His Church,* recently has been mailed to every pastor and lay leader of The Methodist Church. Additional copies are available from district superintendents.

The booklet outlines the duties and qualifications of the charge lay leader, the regular program of Methodist Lay Activities, and major details of the four-year Advance.

We are now in the period of Preparation, which extends through June 30 this year. During this time it is recommended that lay leaders study the World Council reports and messages in the volume *Man's Disorder and God's Design* (Harper & Bros.) Every pastor has been mailed a copy of this volume containing the reports from Amsterdam.

Recommended work for Methodist laymen in the Advance includes lifting World Service levels commensurate with contemporary needs; stressing, through the communion service, offerings for overseas relief, the Commission on Chaplains, and the Commission on Camp Activities; co-operation with the General Boards of the church; assisting in recruiting for the ministry.

Pastors' Schools

April 18-22, *Oklahoma.* Meets at Oklahoma City University, Oklahoma City. Dean, Earl Dorff, 3102 E. 5th St., Tulsa, Okla.

April 18-22, *Kansas.* Meets at Trinity Methodist Church, Hutchinson, Kan. Dean, O. E. Allison, First Methodist Church, Lawrence, Kan.

April 25-28, *Michigan-Detroit.* Meets at Central Methodist Church, Lansing, Mich. Dean, Dwight Large, First Methodist Church, Kalamazoo, Mich.

May (No pastors' schools scheduled).

Chaplains Meet

A special meeting of Methodist chaplains from all parts of the United States will be held in Chicago, May 10 to 14, in conjunction with the convention of the Army and Navy Chaplains Association, it has been announced.

The Methodist Commission on Chaplains is the official Methodist agency for dealing with matters pertaining to the chaplaincy in all areas of government and secular service (*The Methodist Discipline,* Par. 1595). It receives support entirely from the communion offerings designated for the Fellowship of Suffering and Service.

During the current year, group conferences are planned for chaplains in the following special areas of work: (1) federal prisons, (2) veterans hospitals, (3) military chaplains on active duty, (4) reserve and National Guard chaplains.

Through its ministers serving as chaplains, the church ministers to the men and women of the armed services and in veterans hospitals. Today there are 326 Methodist chaplains on active duty in these services. In addition, about another 100 are serving with state, county, or church-related hospitals and homes; federal and state penal institutions; colleges, universities, and industries.

Detailed activities of the Commission on Chaplains include reviewing applications for ecclesiastical endorsement and arranging interviews with candidates; co-ordinating, with the church, the chaplaincy activities of the Army, Navy, Air Force, Veterans Administration, and Department of Justice; providing supplies, such as communion sets, literature, and other religious supplies when not available from other sources; maintaining records of chaplains on duty; keeping historical files; maintaining contact with related denominational agencies; maintaining contact with all chaplains through correspondence and field visitation.

During World War II, 1,747 Methodist ministers served as chaplains in the armed forces of the United States. Of these, 28 died in service. For meritorious service, 212 Methodist chaplains received a total of 274 military decorations.

Annual Conferences

April 20-24—*Delaware.* Tindley Temple, Philadelphia, Pa. Bishop Shaw. Host, D. W. Henry, Broad & Fitzwater Sts., Philadelphia 31, Pa.

April 20-24—*New Hampshire.* Grace, Keene, N. H. Bishop Lord. Host, J. F. Quimby, 34 Elm St., Keene, N. H.

April 20-24—*Troy.* Saratoga Springs. Bishop Oxnam. Host, P. V. Hydon, 162 East Ave., Saratoga Springs, N. Y.

April 20-24—*Wyoming.* Elm Park, Scranton, Pa. Bishop Corson. Host, Hiram C. Weld, 210 Jefferson Ave., Scranton 10, Pa.

May 11-16—*Philadelphia.* Asbury, Allentown, Pa. Bishop Corson. Host, G. A. Laughead, 21 S. Jefferson St., Allentown, Pa.

May 11—*Washington.* Warren, Pittsburgh, Pa. Bishop Shaw. Host, C. E. Queen, 2606 Center Ave., Pittsburgh 19, Pa.

May 12-15—*New York.* St. James, Kingston, N. Y. Bishop Oxnam. Host, M. C. Johnson, 29 Pearl St., Kingston, N. Y.

May 12-16—*Peninsula.* Bethesda, Salisbury, Md. Bishop Flint. Host, J. Leas Green, Salisbury, Md.

May 18-22—*Central Pennsylvania.* First, Altoona, Pa. Bishop Flint. Host, J. Resler Schultz, 1222 12th St., Altoona, Pa.

May 18-22—*Lexington.* Simpson, Indianapolis, Ind. Bishop Kelly. Host, W. H. Wallace, 2026 Boulevard Pl., Indianapolis 2, Ind.

May 18-22—*New England.* Wesley, Worcester, Mass. Bishop Lord. Host, G. A. Fallon, 15 Einhorn Rd., Worcester 8, Mass.

May 18-22—*New Mexico.* Trinity, El Paso, Tex. Bishop W. A. Smith. Host, Leland Clegg, 807 North Mesa, El Paso, Tex.

May 18-22—*New York East.* Hanson Place-Central, Brooklyn, N. Y. Bishop Oxnam. Host, John E. Zeiter, 144 St. Felix St., Brooklyn 17, N. Y.

May 18-22—*Northern New York.* Lowville, N. Y. Bishop Ledden. Host, Roger F. Williams, Lowville, N. Y.

May 24-29—*Idaho.* Twin Falls, Idaho. Bishop Kennedy. Host, A. B. Parrett. 516 Second St., E., Twin Falls, Idaho.

May 25-29—*Central New York.* First, Elmira, N. Y. Bishop Ledden. Host, Lester T. Schaff, 731 W. Church St., Elmira, N. Y.

May 25-29—*Central West.* Samaritan, St. Louis, Mo. Bishop Kelly. Host, J. Walt Moore, 4118 Cook Ave., St. Louis 13, Mo.

May 25-29—*Dakota.* First, Rapid City, S. D. Bishop Cushman. Host, I. B. Wood, 624 Kansas City St., Rapid City, S. D.

May 25-29—*Maine.* Houlton, Me. Bishop Lord. Host, R. W. Brown, 28 School St., Houlton, Me.

May 25-29—*North Indiana.* Central, Richmond, Ind. Bishop Raines. Host, Howard J. Brown, 20 S. 14th St., Richmond, Ind.

May 25-29—*Northwest Texas.* First, Lubbock, Tex. Bishop Wm. Martin. Host, H. I. Robinson, 1411 Broadway, Lubbock, Tex.

May 25-29—*Southern Illinois.* Robinson, Ill. Bishop Magee. Host, Walter M. Brown, 203 W. Walnut St., Robinson, Ill.

May 25-29—*Southwest Texas.* Travis Park, San Antonio, Tex. Bishop A. F. Smith. Host, J. Fisher Simpson (Assoc.), Travis Park Meth. Ch., San Antonio 5, Tex.

May 25-29—*Wisconsin.* First, Wausau, Wis. Bishop Northcott. Host, William Blake, 810 4th St., Wausau, Wis.

May 31–June 5—*East Oklahoma* and *West Oklahoma* (Joint). Boston Avenue, Tulsa, Okla. Bishop W. A. Smith. Host, H. Bascom Watts, 1301 So. Boston, Tulsa 5, Okla.

May 31—*Louisiana.* Noel Memorial, Shreveport, La. Bishop Paul Martin. Host, F. M. Freeman, 446 Linden St., Shreveport 27, La.

May 31–June 3—*Texas.* First, Houston, Texas. Bishop A. F. Smith. Host, Paul W. Quillian, 901 Clay St., Houston 2, Tex.

May 31—*Upper Mississippi.* Asbury, Holly Springs, Miss. Bishop Brooks. Host, Walter Pruitt, 62 W. College Ave., Holly Springs, Miss.

PREACHING MISSIONS SCHEDULED

Howard W. Ellis, staff member of the Board of Evangelism, has preaching missions or conferences scheduled during April in Brooklyn, N. Y.; Cleveland, Ohio; Hagerstown, Md.; Washington, D. C.; Baltimore, Md.; Chicago, Ill.; and Milford, Del.

your right to say it

LIBERTY OF THOUGHT IS THE LIGHT OF THE SOUL---Voltaire

THANKS FOR "THE ELDER"

MARY D. BANGHAM • *Fremont, Ohio*

Choosing wholly on the basis of what appears to me as particularly worthy of an expression of appreciation in religious journalism, I am averaging one postal card per week in 1949. This, my sixth, goes to THE PASTOR for The Elder's "The Methodists at the Pearly Gates" [February, p. 48]. Humor and wit are so often overlooked by the religious! I believe Jesus made a very large use of these talents in his work and that they can be used with great effectiveness today. . . . Thank you for The Elder.

METHODIST CHAPLAIN HONORED

FRANK J. MUCCI • *The Methodist Church, Brockport, N. Y.*

I was very much interested in the letter of the Reverend Edward Laird Mills which appeared in your [January] issue of THE PASTOR. In looking over a list of stamps which have been issued by our government I saw that a Methodist minister was honored in the issue that showed the four chaplains. I believe that George L. Fox, Jr. was the U. S. Chaplain of The Methodist Church on that stamp. It seems . . . a rather unusual coincidence that two Methodist ministers should be pictured on United States stamps in the same year. . . .

GOOD COMBINATION

J. E. VANDYKE • *The Methodist Church, Warsaw, Ill.*

Please accept a hearty word of commendation. . . .

I am pleased to find consistently in THE PASTOR very helpful articles presented in an interesting form that makes for enjoyable reading—a combination too often lacking in deeper religious thought. It is refreshing to find writers who do not believe great thoughts must be obscurely stated, but who, rather, present up-to-the-minute interpretations and ideas to the best interests of our religious welfare.

The sections on "Practical Parish" and "Pastoral Work" often find permanent space in my files.

COVER TO COVER

CHARLES HENRY HUNT • *Long Beach, Calif.*

I have just finished reading the January issue of THE PASTOR from cover to cover. It is tops all the way through and I believe the best religious paper published today. I wish every Christian layman might read it. I have been inspired, encouraged, and strengthened spiritually. It has given me renewed confidence in the men in the ministry and the church. May God continue to lead you and bless your ministry.

WHAT THEY SAY ABOUT *THE PASTOR*

MILO J. VONDRACEK • *Arlington Heights, Ill.*

Enclosed please find check for renewal to your very fine publication. Number one in parish-help field.

R. EUGENE JONTE • *The Methodist Church, East Bernard, Tex.*

THE PASTOR is one of the outstanding periodicals I receive and I could not get along without it.

R. B. SCOTT • *Highland Park Methodist Church, Los Angeles, Calif.*

I enjoy the journal, especially Russell Dicks [Pastoral Work] and The Fountain.

NEVITT B. SMITH • *Boston, Mass.*

I greatly appreciate your fine magazine, and feel it is the best thing in its field.

PRENTICE DOUGLAS • *Culver, Ind.*

Enclosed is . . . my subscription to THE PASTOR. *It is indispensable to me as a pastor.*

HENRY RATLIFF, JR. • *The Methodist Church, Woodsville, N. H.*

THE PASTOR is a real help in the variety of its articles and sermons and in its succinct, stimulating editorials.

HAROLD B. BROWN • *The Methodist Church, DeLand, Ill.*

Enclosed find check for subscription to THE PASTOR. I do not want to be without this publication. I find it most helpful.

FAITH AND REASON

DAVID E. NYBERG • *Nashotah House Nashotah, Wisc.*

Yesterday I received the March issue of THE PASTOR and was pleased to find included the editorial "Respectable Christianity," especially because of its Lenten significance.

I cannot, however, say the same for the article "How to Approach God," by J. Claude Evans. Especially would I take exception to the following passage which, it seems to me, is not only false in fact, but also compromises the Christian faith to an unfortunate degree: "Christianity insists that one cannot prove [the existence of] God by reason. If one could prove God's existence by reason, one would have by the same token proved his nonexistence."

As a matter of fact orthodox theologians throughout the centuries have maintained that the existence of God can be proved by reason. Aquinas, for example, lays down two methods of proving the existence of God, first by proceeding from the cause (*propter quid*), and second, by proceeding from the effects to their proper cause (*quia*). The Rev. Mr. Evans himself cites Anselm's proof—the ontological argument.

In the second instance, the author is guilty of shifting the question, for he continues: "If man's reason could describe God, man would *be* God." It is true, of course, that no one besides God could adequately describe Him, but this is not the same as saying that it is impossible to prove that God *is!* . . .

The most crucial point of all is that man, being an intelligent creature, must use his intellect in his approach to God—he has nothing else! . . .

The answer to all these difficulties must be that man can come to certain knowledge of God's existence by reason, and, moreover, he must come to this knowledge by reason if he will come at all. *Reason*, therefore, is the beginning. By supplementing reason, revelation shows us those things which reason cannot. Faith, then, far from being only a beginning, completes the process begun by reason and disposes us to the revelation that God made to man concerning Himself. . . .

The Fountain

PAINLESS CHRISTIANITY?

We would like a painless Christianity, but a painless Christianity is no Christianity at all. All true Christianity is related to the cross.

—Sidney W. Powell, in *Toward the Great Awakening* (Abingdon-Cokesbury Press)

THE MIND'S EYE

To see yourself as God sees you, you must see with the mind's eye. It is difficult, however, even to catch a glimpse with the mind's eye; and to see with perfect clearness is, of course, impossible. But imagination and effort can give every inquiring mind a new view, an inspiring vision, of self, of the world, of God.

—William Allison Shimer, in *Conscious Clay* (Charles Scribner's Sons)

CONFRONTED BY ETERNITY

Moral life is only possible for man as he is confronted by eternity. This temporal life of his is confronted by eternity in one unique event in time, of which the whole Bible is the record and the explanation. That event is Jesus Christ, crucified and risen from the dead.

—J. S. Whale, in *Christian Doctrine* (Macmillan Co.)

LESS TALK, MORE POWER

Every local church in Christendom ought to be a creative center of transforming life and love in its community and if it presented this test-tube demonstration of a unique dynamic for life it would *convince* the scientists and their students. We should then have a Christianity of power and not one of ancient statements and present-day talk.

—Rufus M. Jones, in *A Call to What Is Vital* (Macmillan Co.)

MAN'S DESIRE

All the pleasures of the world, and all the kingdoms of this earth, shall profit me nothing. It is better for me to die in behalf of Jesus Christ, than to reign over all the ends of the earth. "For what shall a man be profited, if he gain the whole world, but lose his own soul?" Him I seek, who died for us: Him I desire, who rose again for our sake. . . . Permit me to be an imitator of the passion of my God.

—Ignatius, in *Epistle to the Romans*

LIVING FOREVER

The poor idea of living forever, all that commonplace minds grasp at for eternal life—[is] its mere concomitant shadow, in itself not worth thinking about. When a man is . . . one with God, what should he do but live forever?

—From *George Macdonald: an Anthology*, C. S. Lewis, ed. (Macmillan Co.)

FAITH WAS ENOUGH

Think of the little band of apostles. If ever men were puzzled and grief-stricken, it was they. Their world was as bad as ours. Then one day a Man came into their midst. He had words of life. They looked on him and their souls were stirred. They beheld the most appealing, the most radiant, personality they had ever known. There was a cross upon his heart and a crown on his head. I came, Jesus said, to do the Father's work—God sent me, and his purposes are sure. And because they had seen Jesus these men maintained their faith amid the cruelest tragedies. They did not know everything men have striven to know, but they knew Jesus. That was enough.

—Frederick Keller Stamm, in *Keeping Men on Their Feet* (Harper & Bros.)

CITY OF REDEMPTION

There is a hope *for* man, but not *in* man. That is the first stratum in the rock of Christian realism. That is the Good News of the Christian Gospel. But it is good news only to those who have abandoned secular illusion. Christianity has no message for men whose confidence in men is unshaken. Christianity is good news to those who, first of all, digest the bad news of human helplessness. There is one way—and only one way—by which mankind can rise out of the city of self-destruction and doom to the city of redemption and healing and light. The greater the darkness descending upon a man, the more brightly shines the light of the Christian Gospel.

—D. R. Davies, in *Secular Illusion or Christian Realism* (Macmillan Co.)

IMAGINATION COMPELS

Through the medium of imagination [the preacher] must bring home to his hearers the meaning of events and experiences outside the small orbit of their own lives. He must make them feel the tug of universal forces and the impingement of the centuries. Furthermore, it is only as specific situations come truly alive in imagination that persons are persuaded to act. The Russian writer, Turgenev, was an aristocrat. But his imagination enabled him to identify himself with the poor, ignorant serfs of his country so completely that he could tell stories of their lives which touched the hearts of other aristocrats. Thus the Tsar Alexander was "fairly compelled by the feeling aroused in him to free the serfs."

—E. Winston Jones, in *Preaching and the Dramatic Arts* (Macmillan Co.)

HARMONY

. . . There stirs within [man] something not of this earth, which teaches him to shun, even to despise in his best moments, the trammels of dust and flesh. Which means, or would seem to mean, that man exists for something beyond this present world! Living under the impulses of forces and to the pursuit of ends which have no permanent, or even natural, relation to this present realm of time and space, he must be destined to some farther realm where these forces and ends may find a resolution, as in a chord of music, which completes the stress and strain of long-sustained disharmonies. What this farther realm may be, we do not know —even that it is a realm, and not some purely ideal state! But that its essence is a concept of immortality which matches the exactions of human nature would seem to be a corollary of reason.

—John Haynes Holmes, in *The Affirmation of Immortality* (Macmillan Co.)

NO SUBSTITUTES

Witnessing is not easy. A layman said to his pastor: "I will give you one thousand dollars if you will let me off from the visitation evangelistic campaign." During the Civil War men could hire substitutes to take their places, but in this warfare there are no substitutes. There can be no substitute witnesses, for a witness is one who has seen something personally and who testifies to what he has seen.

—Sidney W. Powell, in *Toward the Great Awakening* (Abingdon-Cokesbury Press)

THE NATURE OF MAN

Although man was made in the image of God, yet he was not made immutable. This would have been inconsistent with that state of trial in which God was pleased to place him. He was therefore created able to stand, and yet liable to fall.

—John Wesley, in a sermon on "The New Birth"

SUCCESS IN THE MINISTRY

The fact that a man was well prepared for the demands of the pastoral ministry ten years ago does not necessarily mean that he is prepared today. The procession moves on. A wise teacher in seminary used to say to us, "My brethren, no man can hope to succeed in the Christian ministry unless he is willing to make a schoolboy of himself every day."

—William C. Martin, in *To Fulfill This Ministry* (Abingdon-Cokesbury Press)

ON CONVERTING THE WORLD

Everybody a Christian! From the Pope to Hitler. From Karl Barth to Mr. H. G. Wells. From the hardest-faced international financier to the softest-hearted vegetarian. From the thickest-skinned Marxist to the thinnest-skinned pacifist. From the most joyfully pessimistic believer in human corruption to the most wistful Angelican latitudinarian. Everybody a Christian!

Could anything be more appallingly unrealist, more half-wittedly Utopian? Is this not an utterly impossible fantasy? To expect to convert everybody, not to Christianity, but to become a Christian (a very different thing), is like expecting a baby to drink the whole of the Atlantic Ocean. Surely, only a crazy romantic could possibly entertain such a delusion! . . .

—D. R. Davies in *Secular Illusion or Christian Realism* (Macmillan Co.)

THE PRACTICE OF PRAYER

When a young man applies for a job at a business concern, he usually stresses the academic preparation he has had to fit him for the job. But nine times out of ten the employer will brush this aside and ask, "What practical experience have you had?" The employer knows that there is no substitute for actual experience, no learning more important than of doing the work.

So for growth in prayer there is no substitute for praying. A person who reads a book on prayer but does not put its suggestions into practice may possibly find the book interesting, but he will not find the great spiritual adventure which prayer can give him. This can be found only by his personal practice of prayer, not by reading about it. And his prayer life will grow and develop only as he continues the practice of prayer.

—Donald J. Campbell, in *The Adventure of Prayer* (Abingdon-Cokesbury Press)

SONGS OF MAN AND GOD

One who immerses himself in the psalms and makes an earnest effort to understand what the psalmists were trying to say finds himself bridging the chasm of centuries between the present and past. He feels himself very close to the living, breathing, suffering, and rejoicing psalmist. And the most profound impression left upon him is the amazing reality of the psalmist's sense of relationship with God. Whatever there is in the psalmist's experience which may seem temporarily to befog this relationship vanishes before it like a cloud before the burning sun. Here is thought; here is emotion; here is the poetic rhythm of spiritual exaltation. But deepest of all is this sense of relationship. God is a Being, not of whom, but unto whom the psalmist speaks. The words of the Psalter are alive with the awareness of an Other. The religion of the psalms is a communion, a sharing between the human and the divine. And the thing that lifts this communion, great as it is in itself, to something yet nobler and more potent is that it is communion with God *in fellowship with other men.* For always behind the experience of the psalmist, undergirding it and buoying it up, is the social fellowship of the congregation.

—Elmer A. Leslie, in *The Psalms* (Abingdon-Cokesbury Press)

SAID WITH PASSION

All leaders of men have recognized the significance of [the] need for a sense of belonging among those who feel themselves disadvantaged. Several years ago I was talking with a young German woman who had escaped from the Nazis; first to Holland, then France, England, and finally to America. She described for me the powerful magnet that Hitler was to German youth. The youth had lost their sense of belonging. They did not count; there was no center of hope for their marginal egos. According to my friend, Hitler told them: "No one loves you—I love you; no one will give you work—I will give you work; no one wants you—I want you." And when they saw the sunlight in his eyes, they dropped their tools and followed him.

—Howard Thurman, in *Jesus and the Disinherited* (Abingdon-Cokesbury Press)

STRAIGHT FROM THE PRESENCE

No one is fit to proclaim the things of God who does not live in the presence of God. A worshiper once said to Alexander Whyte, "You spoke as if you came straight from the Presence." "Perhaps I did," he answered shyly. This was the impression Jesus made upon the disciples.

—Francis J. Handy, in *Jesus the Preacher* (Abingdon-Cokesbury Press)

Browsing Through Recent Fiction

Reviewed by GERALD KENNEDY

WRITING, like the weather, seems to go in cycles. There are those dry and dusty years when nothing seems to grow. Those are the times when a reviewer tries desperately to get enthusiastic about a book whose only virtue is that it is not quite as bad as the others he has read.

But there are other seasons when the rains have fallen and the harvest is plentiful. There are a few volumes of exception and promise and the general level does not make one despair. During the past few months, the fiction crop has been better than before. Several novels have been written which are far above the average of our literary output. A few are outstandingly fine books. We who read give thanks for this and repent of our New Year's resolution never to read another novel.

SHAW, *The Young Lions.* Many readers have decided they are tired of "war books." That usually means they are tired of the hurried, immature books which have nothing to commend them but sensationalism. *The Young Lions* is a war book. It happens to be about three men in World War II, but it depends not on situation, but on character for its drama. Its hero is a Jewish American soldier, and no one will ever forget him. There are two other main persons in the book: a German sergeant, and a disillusioned socialite and writer, now a member of the U. S. armed forces. Through the eyes of these three men we see the best and worst in war—in Germany, in America, and in human nature. This, I think, is one of the best novels to have come out of the war.

HUXLEY, *Ape and Essence.* It has been said, perhaps by Huxley, that if he could spend an afternoon in a library with the necessary books, he would be the world's second authority on any subject in the world. This I find easy to believe. One cannot read a book by Huxley without marvelling at his knowledge. He seems perfectly at home in any field, and *Ape and Essence* is no exception. Through the medium of a movie scenario discovered after the writer is dead, we see what Southern California is like after World War III. The scientists, chained by the apes, have at last brought ruin to the world. But a new society is under way in western America, as an exploring party from Australia discovers. It is an absolute tyranny, worshiping Evil, and centering its contempt and hatred on women. In a great orgy of lust once a year, the race propagates itself. But no permanent relations are allowed, promiscuity being another way of showing disrespect for women. It is one of Huxley's insights that marriage and the home rest on the worship of God. Let us who are careless and unconcerned about what is happening to us read *Ape and Essence* and see whither we are drifting.

MANN, *Dr. Faustus.* An usher, asked about a current Broadway hit, said he never saw so many people leave after the first act. This best seller, thanks to the Book of the Month Club, is a hard book to read and an easy one to put down. It is easy to leave after the first act. The style itself is heavy, indirect, and—if it were not almost blasphemy to say so—dull. This is said with the knowledge that competent critics regard Thomas Mann as our greatest contemporary writer. But there it is, and this criticism is probably a judgment on me rather on the book. To understand the theological paragraphs, one needs a seminary education, and to understand all the talk about music, he needs to be a musician and a mathematician. But if one remembers that the hero is a symbol of Germany, it becomes important to know how a great artist interprets what happened to Germany. But do not pick up *Dr. Faustus* if you are seeking something light; it is hard going.

PLIEVIER, *Stalingrad.* When men are facing annihilation hopelessly, it does not matter whether they are enemies or friends, so far as our sympathy is concerned. The German army, dying without reason because a madman in Berlin had ordered it, is no longer wholly a national affair but a human one. The sheer horror of the situation is increased by the simple, almost matter-of-fact way it is told. The drama is increased by understatement, and the sustained intensity of the tragedy is almost too much to take. Tolstoy, in *War and Peace,* related a similar fate which overtook Napoleon, but Plievier attains an even deeper intensity of the sense of utter and final human hopelessness.

WAUGH, *The Loved One.* If all the sentimental, hard-boiled commercialism associated with our burial customs in general—and Forest Lawn Cemetery in particular—annoys you, this book is for you. An Englishman has satirized in a biting, devastating style certain of Southern California's institutions organized to look after dead animals and dead people. I thought his book was wonderful! Ninety per cent (I estimate) of all Christian preachers are unhappy about certain funeral customs which have grown up in our time. They are much more appropriate for pagan worshipers of materialism and flesh, than for Christians who believe in "the life everlasting." *The Loved One* will help us to see where we are heading. After a heavy hour with *Dr. Faustus,* relax with Waugh's delightful satire.

FAULKNER, *Intruder in the Dust.* Some of us have learned to associate William Faulkner's name with morbid studies of degenerate characters in the South. Most of us have agreed that he can write, but we have desired a more normal setting. In this book he has provided one of the most hopeful viewpoints toward the racial tensions of the South. A Negro who refuses to act like a "nigger," is accused of killing a man. The outcome is almost certain to be a lynching, but it isn't. Two boys and an elderly spinster prove he is innocent and point out the guilty man. It is a kind of combination mystery story and social study. The implication is that progress is being made and the future is not futile. After all, he seems to say, conscience is not a monopoly of the North.

CAMUS, *The Plague.* A plague breaks out in Oran on the north coast of Africa. When the city is sealed off, people begin to react to the crisis in various ways. As Sorokin pointed out in *Man and Society in Calamity,* men under the stress of danger and fear rise to the heights or sink to the depths. Yet after it is all over, almost everyone goes back into the same conditions and attitudes as before. But the plague has made everyone face realities within and without, as is always true when men must face human need. Here is a symbolic picture of modern civilization infected by a plague.

GEREN, *The Pilgrimage of Peter Strong.* This is not pure fiction. It is rather the fictionalized treatment of an autobiography, and the story of a spiritual pilgrimage through war-infested lands. Peter Strong is looking for ultimate meanings and trying to understand what people are and what they want. He has a sympathy for everyone and, as a result, he learns much about the disinherited and the humble. Strong, to use a Platonic figure, glimpses, though dimly at times, the real human longings behind the shadowing forms of their physical activity. This is the kind of book one likes to read and meditate upon in a leisurely manner. It does not move too fast, for the author is after meanings, rather than activities.

BLYTHE, *Bold Galilean.* Three men have their lives changed by Jesus. Marcus, proud and arrogant, has leprosy and is healed by the Galilean. Gaius, a centurion and friend of Marcus, is influenced from the very beginning by the teaching and healing ministry of Jesus. Tribune Lucius is a soldier who worships military power and is in charge of the Crucifixion. The three meet at the foot of the Cross, and even the soldier Lucius realizes the failure of power when compared to the might of the crucified Jesus.

The novel is well written and moves fast. The book, however, has the inevitable weakness of any story about Jesus. It can make real every character but His. This is not the author's fault, for Jesus Christ is too big for any writer, no matter how gifted. I expect that a person who has never read the Bible or heard anything about our Lord, or is ignorant of Christian experience, might read such a novel as this without feeling the artificiality of the hero's characterization. This is not meant as an adverse criticism. It is just a warning that the impossible has not been accomplished in the *Bold Galilean.*

SMITH, *Tomorrow Will Be Better.* This novel is in many ways similar to the author's first book, *A Tree Grows in Brooklyn.* That book became a best seller, so there is no reason why the same general idea should not be tried again. Once again, Miss Smith's love of people shines through the writing, and the result is another satisfactory story about a Brooklyn family. Margy Shannon wants a better life than her family has known. She works and is happy in her job. She marries a childhood friend and then everything goes wrong. The marriage dissolves under the pressure of poverty and disappointment. Margy goes back to her old job and will probably marry the man who can make her happy. At least all the readers join with her in the hope that "tomorrow will be better."

MANNIN, *Late Have I Loved Thee.* This is a story of the spiritual transformation of Francis Sable, the atheist, to Father Sable of the Society of Jesus. This change in a successful, cynical, European novelist takes place as a result of the death of his sister, Cathryn. She was the only person he sincerely loved and for whose death he felt responsible. There is continual reference throughout the book to the writings of Augustine (even the title is from his writings), which influence both Cathryn and Francis in their decisions to turn to the Roman Catholic Church.

LEGETTE BLYTHE, *Bold Galilean.* Univ. of North Carolina Press, 317 pp., $3.50.

ALBERT CAMUS, *The Plague;* Stuart Gilbert, trans. Alfred A. Knopf, 278 pp., $3.

WILLIAM FAULKNER, *Intruder in the Dust.* Random House, 247 pp., $3.

PAUL GEREN, *The Pilgrimage of Peter Strong.* Harper & Bros., 229 pp., $2.75.

ALDOUS L. HUXLEY, *Ape and Essence.* Harper & Bros., 205 pp., $2.50.

THOMAS MANN, *Doctor Faustus;* H. T. Lowe-Porter, trans. Albert A. Knopf., 510 pp., $3.50.

ETHEL MANNIN, *Late Have I Loved Thee.* G. P. Putnam's Sons, 150 pp., $3.

THEODORE PLIEVIER, *Stalingrad;* Richard and Clara Winston, trans. Appleton-Century-Crofts, 357 pp., $3.

IRWIN SHAW, *The Young Lions.* Random House, 689 pp., $3.95.

BETTY SMITH, *Tomorrow Will Be Better.* Harper & Bros., 274 pp., $3.

EVELYN WAUGH, *The Loved One;* An Anglo-American Tragedy. Little, Brown & Co., 164 pp., $2.50.

REVIEWERS

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Comfort for These Times of Despair

MYSTICISM IN RELIGION, *W. R. Inge. Univ. of Chicago Press, 168 pages; $3.50.*

It is a very happy surprise to have another book from Dean Inge, years after he bade us "hail and farewell," and apparently retired into well-earned repose. He says whimsically in his Preface, "It may be doubted whether a very old man ought to write a book, even if he is asked to do so"; for he will only repeat himself, and show his lack of sympathy with the aspirations of the young. As to the repetition, he modestly observes that he has recently learned a few things from Russian Orthodox mystics like Berdyaev and Frank, and from Oriental religions and philosophies. As to the lack of sympathy, a reading of his penultimate chapter, "Watchman, what of the night?" will reveal that Inge is far *more* in sympathy with the spirit of his age than he was a generation ago! He was called the "gloomy Dean" then because he persisted in denying the modern doctrine of progress when other men affirmed it; now that the doctrine has been knocked to smithereens by the course of events, he speaks words of comfort to our despair.

He believes the hardships of our time will lead to a "revival of spiritual and personal religion," beginning among the laity. This revival will not be a form of "escapism," except in a very high sense of that much abused word. "Futurism" was the worst form of escapism, and we may be glad that it is dead. What we are likely to see is a new sense of the power of the Holy Spirit to deliver us from the law of sin and death. "This is indeed the 'escape' that we desire. If I am not mistaken our children and grandchildren will need and prize it more than we do. The darkest hour is just before the dawn." Thus Inge joins with Toynbee in the doctrine that declining civilization may bring a rise of the spirit that redeems history from meaninglessness.

Being thus disposed to comfort rather than to warn, the aged Dean now speaks with a kind of calm serenity that was conspicuously absent from his *Outspoken Essays.* Perhaps a lifetime of fellowship with the classical mystics, and long friendships with modern mystics like Rufus Jones have had a mellowing effect upon him. Certainly the pilgrimage through these chapters, studded with memorable sayings from the mystics, has a steadying and inspiring effect upon the reader. The pilgrimage begins with a frank declaration that for the author, the authority of the Bible and the Church, and the revelation of God in nature are all less convincing than God's self-revelation in "the purified hearts of those who have sought Him constantly." This, he goes on to say, is essential mysticism: "Prayer is the mystical act, and prayer is not the privilege of the few." Mysticism is not alien to the Christian tradition, it is "the mainspring of St. Paul's faith."

There are forms of mysticism which tend to destroy personality, the meaning of time, and the significance of symbols and myths, but the best mysticism makes room for them all. This is true of the best Greek mysticism, above all that of Plotinus, to whom Inge confesses a lifelong debt of gratitude: "Plotinus is the greatest of all truly religious philosophers. . . . I have not sought him in vain, in prosperity or adversity." Then follows a brief chapter on "Some Mediaeval and English Mystics," in whom the blending of biblical and Greek mysticism is to be seen. Finally, a summary chapter on "The Philosophy of Mysticism" in which an important distinction is drawn between the Asiatic, negative, world-renouncing type, which makes the world an illusion and life "a journey through the unreal," and the Western type which is consistent with Christian affirmation of the world's reality and goodness. Mysticism, he concludes, is "a philosophy of absolutism, which offers experimental proof of itself" —surely a high recommendation in an age when relativism is leading so many to despair of life.—***Walter M. Horton.***

Where Do We Go From Here?

PROSPECTING FOR A UNITED CHURCH, *by Angus Dun. Harper & Bros. 113 pp., $1.50.*

The Amsterdam Assembly of the World Council of Churches focused the attention of the Christian world on the importance of church unity. Prior to this first assembly, last September, scholars gave primary consideration to the problems and possibilities of unity. Since Amsterdam, fortunately, first attention is being given to "understanding ourselves as churches and churchmen," to a frank and full study of the things which divide us as well as to the natural ties which draw us together. Bishop Dun's *Prospecting for a United Church* is such a book. In the first three chapters, "The Witness of the Many Churches to the One Church," "The Will for Unity," and "The Church as Body and Spirit," the author gives a fresh, penetrating analysis of those essentials. He analyzes the differences, as well as similarities, of definitions, beliefs, and practices of church organization which will provide the necessary foundations of understanding on which church unity may be built.

Bishop Dun points out the sources of our weaknesses which lead to disunity. "At least we know what is most clearly a scandal and a rock of offense among those who are called Christians: it is the lack of charity. For charity is acknowledged by all to be the most signal fruit of the one spirit which dwells in the common life of those who have answered Christ." The author also stresses the values

which have already accrued to the church from sustained, consistent efforts toward unity. "Any one who had a part in this struggle of the churches to be the church is often asked, 'Have you got anywhere with this business?' To which the answer surely is that God has taken us far, considering that He has *us* to work with, but He will not let us rest here." As verification of his statement concerning the progress which has already been made, he cites the illustrations of the recently established United Church of South India, and the United Church of Canada, both of which organizations have made admirable progress.

In Chapters four and five, Bishop Dun discusses "How the Churches Think of the Church." "The Catholic Idea" and "The Classical Protestant Idea" are fairly and clearly set forth. While recommending that churchmen hold fast to that which they consider fundamental in their beliefs, he also urges that "the task calls for charity." He gives this important reminder: "No one can be a reconciler who cannot achieve understanding of his opponent without losing his hold on the truth with which he believes himself to be entrusted. Our task is to be reconcilers."

In Chapter six, which this reviewer considers the best chapter in the book, Bishop Dun comes wisely and understandingly to an "emphasis upon the essence of our united endeavor, the fellowship of the spirit, or the community of the perfect way." Whatever the strength and the values of the organizational structure which we may bring about, certainly the spirit in which we come together and labor together will alone be able to guarantee success in all our undertaking. The question constantly—and of necessity—to be kept before the churches is "How . . . provide for the Spirit in the church?" The author answers, "The church desperately needs the Spirit and must provide in its life for constant openness to that free, spontaneous, creative Spirit who is not always the comforter but often the disturber." Bishop Dun then gives added emphasis through this penetrating statement: "The Spirit is most unmistakably present and creative in the intimate fellowship of little human companies gathered about Christ and sharing His meaning for them in the give and take of face to face sharing. These fellowships in their many expressions can teach us many things and bring to us precious values out of their treasury of experience."

Bishop Dun's book, given originally as the William Henry Hoover Lectureship on Christian Unity at the University of Chicago, is packed with facts drawn from the experiences of the Christian Church through the centuries. The spirit of Christian understanding is expressed on every page. The book is strongly recommended for all who wish to understand what is back of the problems that found their first world-wide solution at Amsterdam. The same problems will continue to confront us in one form or another as we seek to bring the World Council of Churches to its fullest development and service.—***J. Earl Moreland.***

Normative Ethics Defended

MAN FOR HIMSELF, *by Erich Fromm. Rinehart and Co., 254 pp., $3.*

This reviewer took up Mr. Fromm's book with considerable anticipation. His *Escape From Freedom* (Farrar and Rinehart, 1941) marked him as a psychologist of thorough competence. As a non-behaviorist, and sensitive to the reality of spiritual values, his reform of the Freudian tradition in psychology gave promise of establishing rapport between "dynamic" psychology and the beliefs of the Christian faith. Unfortunately, the present work does not bear out that promise.

The book is an attempt to frame a normative ethics out of a descriptive analysis of the subjective self. Fromm realizes the danger of sheer descriptive analyses of man's functioning; he feels one should go on to posit a theory of the objective good. This good Fromm would define essentially as "productivity," "the unfolding of man's powers," life lived in "responsibility to one's own existence." This is not a crass instrumentalism, though Fromm pays his due respects to John Dewey. It has more profound roots, he asserts, in Aristotle, Spinoza, and all the searching philosophers of the humanistic tradition who dared to throw off the shackles of authority and recognize that whatever happiness man can find he must find for himself, in independence of "higher powers."

Fromm takes his stand firmly for humanistic ethics, which he contrasts with "authoritarian" ethics. Such does not lead to subjectivism or anarchy. It can be given objective, normative certainty if one is sufficiently sensitive to the human make-up, as psychology discerns it, and can discover through experience the inward attitudes which contribute to human fulfilment. This humanistic ethics must be built as a habitation of faith within a "universe indifferent to man's fate." Over against the various false schemes of value which are crippling to man's personality, Fromm poses a "true" ethic based upon sensible self-love (which is something different from selfishness) and which, within the limitations of his finite existence, empowers man to realize his potentiality.

"Conscience," as the voice of "our loving care for ourselves," or as the inner sense of integrity, resumes its place as an ethical principle. Happiness (not pleasure) as the "increase of vitality, intensity of feeling and thinking, and productiveness" is the mark of highest ethical realization. "Faith" as an inner attitude of self-reliance is the inner prerequisite for sustained productivity. It is evident from this sketch that Fromm has employed some of the traditional concepts of Christian ethical theory, which makes him *rara avis* among modern psychologists. But in each case he has re-interpreted them radically in support of his psychological theory of ethics.

Speaking from the point of view of Christian ethical

theory, one must express appreciation to Fromm for his valiant and thoroughgoing effort to construct a normative ethics. There are many points of affinity between his theory of man's nature and the normative Christian view: particularly his implicit voluntarism, his repudiation of relativism and absolute determinism, and his recognition of the anxieties involved in man's finitude.

But on the negative side, this reviewer must take sharp exception to Fromm's premise that a liberating and dynamic ethics can be derived from his view of human nature. Christian ethics is quite ready to grant that what man "ought" to do must be built upon a full account of what man is. But the Christian affirms, as much empirically as dogmatically, that the distinctive quality of human nature is something which Fromm precludes *a priori* from his analysis. For the Christian, the sense of divine compulsion, of being obliged to a Force beyond himself, in allegiance to whose will man finds his true peace and his perfect freedom, sets a view of man quite in opposition to Fromm's. So that when our author posits a completely "autonomous" man he misses the unique thing: man is a "theonomous" being.

This myopia of Fromm betrays him into some misleading if not absurd interpretations of traditional Christian Ethics. Christianity, he feels, is "authoritarian." Defining the good as obedience to a wilful Despot, Christian faith results in a paralyzed, sniveling sort of ethical childishness, whose "faith" is a blind, irrational submission, which cripples rather than releases productive capacity. This is a terribly superficial reading of Christian history (though one not uncommonly found among psychologists). It flies in the face of the data. How on this premise can one account for the enormous productivity, zeal, and spontaneity of the early Christians, of the Franciscans, of the Puritans? These Christians were not out "for themselves," but "found" their life as the by-product of losing it in their allegiance to a Divine purpose. Fromm seems to have no appreciation for the psychological wisdom of the utterance of Jesus: *he that loseth his life . . . shall find it.*

This fundamental flaw in the book results in other disappointing conclusions. For one thing, while Fromm recognizes, in almost Niebuhrean fashion, the finite limitations of human existence which give an inevitably tragic character to human life, in his positive construction of ethical theory, he takes no account of these limitations. He writes in the optimistic mood of a Spencerian progress philosopher. For another thing, he has difficulty avoiding subjectivism, in his discussion of conscience, despite his claims to the contrary. Conscience is only man's "recall to himself, a reaction of ourselves to ourselves" in testing our proper functioning. Nowhere is provided an objective criterion of conscience whereby one may decide whether one's functioning is truly proper, or just what one believes proper. "Faith," defined as an inward attitude of self-assurance, comes off as a rather anemic concept. To claim that "faith" need not be faith *in* something, but just undirected confidence, seems to this reviewer to be untenable as much on psychological grounds as on Christian grounds.

One should be fully grateful for this exploratory effort of an experienced psychiatrist to defend a normative ethics. But when what emerges is hardly more than a self-salvation program, its occasional sharp points of wisdom and insight are sadly outweighed by its failure to understand and reckon with the Hebrew-Christian view of the self and its good.—***Waldo Beach.***

God Resolves Man's Tensions

POWER FOR ACTION, *by William A. Spurrier. Charles Scribner's Sons, 199 pp., $2.50.*

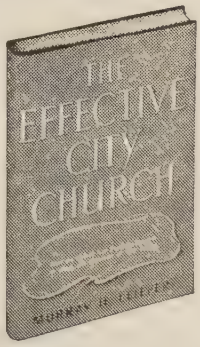
This book is intended as a college text and also to meet the needs of the general public. It is the opinion of the author that other books in the field are either too "Sunday schoolish" or too technical.

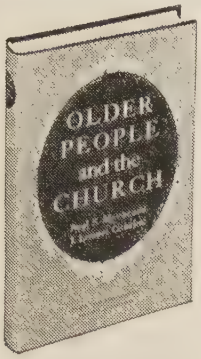
The first section purports to be a statement of the New Testament basis of Christian ethics. To a certain extent it is. The central element is the Christian principle of love. However, a chapter on the doctrine of man departs from this and becomes theological in approach. It stresses the paradoxical nature of man. Man is a set of tensions between the conscious and the unconscious, nature and spirit, finitude and infinitude, creativity and destructivity. There is one all-inclusive conflict—between God and man. Man does not possess either the answer or the power to solve this tension; but he thinks he does, and in this lies his sin. Sin is a revolt against God. Man cannot save himself. He can be saved only by God, and for this reason religion and ethics are inseparable.

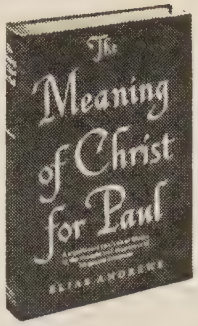
The second section deals with the application of these principles to social programs such as war and peace, economics, politics, labor, racial and social mores. Here the author's major conclusion is that problems exist largely because of man's self-interest, and that Christianity presents an ethical system that leaves us the fundamental basis of values, principles, and ideals and then leaves us the responsibility of applying those to particular problems.

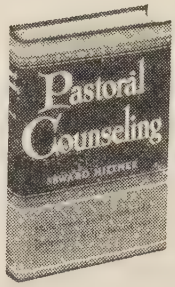
The third section deals with personal ethics. Man must be aware of his sin and his helplessness. The way to a good life is through conversion. In a chapter on sex and marriage, sex relations before marriage are found to be wrong; within marriage they should be the expression of genuine love. It is interesting to note that here, in contrast to the previous section, the author has a definite right and wrong and does not leave the decision to the individual conscience. In matters of everyday relations, Christian ethics acts as a "gadfly" to our conscience. In other words, it makes us feel guilty under certain situations. Here is the decided departure from the principle of love, and a confusion of a positive and negative conscience is introduced. A short chapter on the church develops the idea that to act ethically is to act together; therefore, to be a Christian is to be in the church.

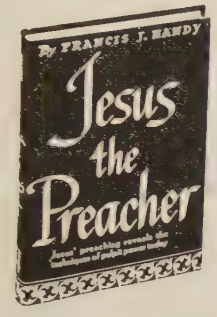
The final section deals with problems of compromise and with success and failure. Man cannot be perfect. Therefore he needs humility, justification by faith, and











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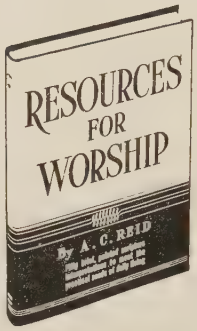

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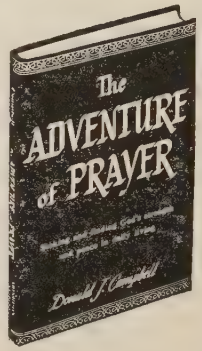

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sanctification—"the entrance of God's power and love into our life." In God's creative love there is constant power for ethical vitality and vigor.

While there are many good things in the book, it is not whole in its point of view. The author frankly admits that he is not attempting to write objectively, but is intentionally "pro-Christian." For this, he cannot be criticized. In the section on the New Testament Basis of ethics, however, we discover that he gives us a doctrine of man which has a definite theological bias. He defines man as a "totality of tensions." He does not find in man any principle toward wholeness. This must come from the outside. Perhaps my own point of view is biased due to my preoccupation with the psychology of religion, but my New Testament says that man is a child of God. I would take that to mean that his positive potentialities are at least as important as his tensions. It seems unsound to erect a doctrine of man that identifies him completely with his negative aspects. And as a matter of fact, the impulse to love, when really experienced in a mature sense, forbids this. Any ethics that will lead man to wholeness, health, or holiness must begin by comprehending man as a whole.

Another conflict in the book is in its attempt to utilize modern psychology and to synthesize this with the theological point of view. This is carried out entirely on the verbal level. It never gets down to the only level where any real synthesis can occur, that of clarifying the meaning of words in terms of actual experience. The use of the concept of tensions is an illustration of this. While this concept is prominent in psychology today, there is no major school which would accept it as a complete description of personality. Even psychology is interested in the person who has tensions. The author's use of this concept clouds many basic issues in ethics.

The same conflict is found again in an attempt to identify conversion with psychiatric treatment. Here again the likenesses are drawn on a verbal, not realistic basis. Any deep insight into these experiences reveals that they have distinct differences in process, method, and results. Here again there is too much easy verbalization in an attempt to rationalize religion and psychology. The same can be said of some of the descriptions of the results of conversion. A little case material of "converted" persons would bring out some marked divergences between the results as actually found and as described here.

There is also a conflict about the nature of love. Following the author's low theological regard for human nature, he is very emphatic about self-love being a form of sin. Nowhere does he admit that there can be and must be a genuine love of self as distinguished from selfishness. Any desire that is ego-related is wrong, sinful. There is no recognition of the psychological fact that one must love himself before he can love others, or that one's attitude toward others is essentially the same as his attitude toward himself, whether it be love, fear, or hate. Certainly, as far as learning to love is concerned, he must be loved before he can learn to love. The New Testament is clear on this. We are to love our neighbors *as* ourselves. Our own self and that of our neighbors are of equal value. We love because God first loved us. Of course, a theological attitude which rejects the self cannot accept this basic insight of both the New Testament and of modern psychiatry, and cannot go on to a mature concept of love.

There are some sound insights in the book. The major problem in ethics is the power to do good. Christian ethics is grounded in love. Men do need God. But the problem and failure in ethics is well illustrated by this book. It lies in the attempt to deal with deep, dynamic processes of life on the basis of verbalizations that are at once easy and rigid, that conceal rather than reveal real motivations and meanings.—***Carroll A. Wise.***

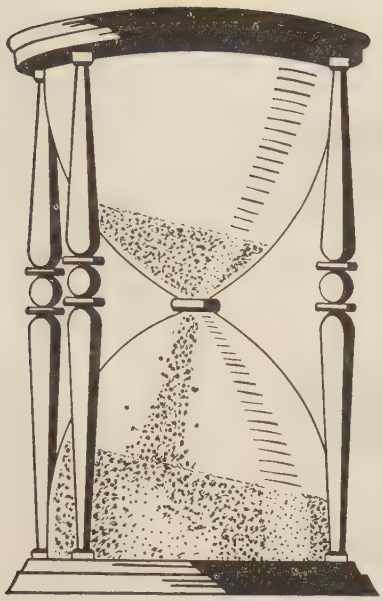
Music in the Church

STEPS TOWARD A SINGING CHURCH, *by Donald D. Kettring. Westminster Press, 342 pp., $4.50.*

Adequately to review this excellent book, the reviewer would need more space than that allotted. Another evaluation could be written dealing with the many matters discussed agreeing with most of what is written but questioning certain phases of it. The book deals almost wholly with the administration of a church music program based on a system of multiple choirs. All of it is done admirably. For a church that can afford to employ a competent, full-time musical leader, and that has the necessary equipment and the will to make a success of it, nothing could be more worth-while—*provided* the excellence of the singing of the choir does not make listeners rather than participants of the worshipers who comprise the congregation.

The book is just what its author says it is, *viz.*, a "case study" of what developed and what did not develop in two large city churches which he served as minister of music. He goes into minute details of all problems involved, frankly and sincerely pointing out what cannot and should not be done as well as what can and should be done. While the main body of the book has to do with "almost everything that musical leaders and committees encounter," there is much pertinent comment on such matters as what the term "minister of music" implies, whether it is better to have an organist-director or a director who is not an organist, the physical equipment necessary to carry on an ambitious musical program, matters of rehearsals, choir repertory, vestments, processionals, and many other points involved. From this summary it will be seen that the title is somewhat misleading.

It is a known fact that a great majority of Christians in this country worship in churches having but a small membership. How can small churches develop such a program? The answer is simple: They can't. After all, we are not going to have a singing church, a church in which the worshipers sing, until the church has something to sing about. It has been said that early Methodists were happy because they sang. That was not the case; they sang because they were happy. There is quite a difference. A "singing church" is one in which the congregation sings, and congregational singing is dependent upon religious fervor, upon "the strength of the divine life in the hearts of the worshipers."



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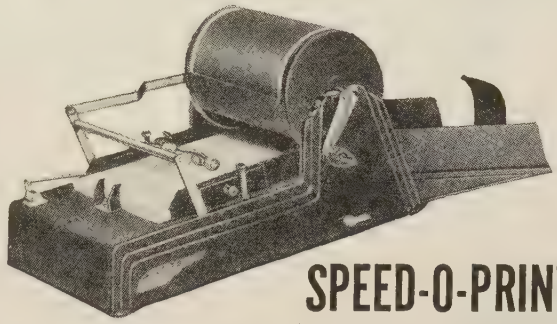

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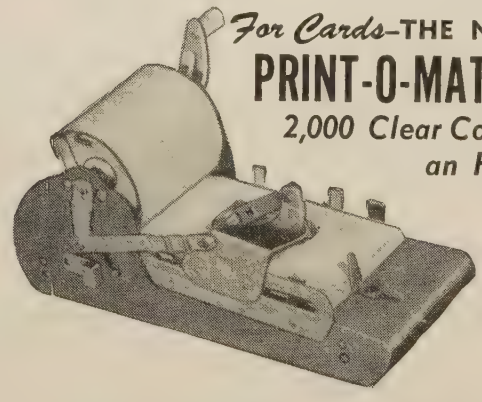

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Nearly a century ago the Reverend S. A. Pears, an English clergyman, said:

> "I am sure, and the history of the church fully bears me out, that wherever the heart is full of love, the lips will be ready with praise. — Whenever the church has been very much in earnest, the church has contrived to praise God itself, without the help of organ, or choir, or proxy of any kind."

Not in any way belittling the services rendered by choirs, or organists, or "proxy of any kind," ours will not be a "singing church" until the preachers in our pulpits give us, through their sermons, something to make us happy enough to want to sing.

Mr. Kettring is a very able musician, a Christian as well as a churchman, and is deeply devoted to his work. He speaks with authority. *Steps Toward a Singing Church,* even though it deals only in passing with the congregation's part in worship, is decidedly a worth-while book which contains much food for thought for any minister. The author is to be commended for giving us this "case study."—***Robert G. McCutchan.***

The Moses of His Race

BOOKER T. WASHINGTON, EDUCATOR AND INTERRACIAL INTERPRETER, *by Basil Mathews. Harvard Univ. Press., 350 pp., $4.75.*

I was with Professor Mathews during the academic year of 1944-1945 at Union College, Vancouver, British Columbia, as he started the actual writing of this definitive biography of this most noted American Negro. In his study, Mathews had a chest packed with Washington's papers: correspondence notes on interviews made all over the South and particularly at Tuskegee, and clippings. This material, the result of years of collecting, constant interest, and careful planning, placed the author in position to make a unique contribution to the subjects of interracial co-operation, education, and the Christian enterprise through the medium of Washington's life and work.

Mathews felt that it was imperative at this time for the Christian community to have the full record of one whose life energy and ideals sprang directly from both the Christian faith and the needs of a people in a historic hour.

The author considers the founder of Tuskegee a kind of modern Moses, another evidence of how God uses willing and sincere men for salvation (or to further the common welfare). He sees Washington, furthermore, as one more proof of the world-wide importance of persons.

It is apparent, from beginning to end, that Booker T. Washington is more than the founder and builder of Tuskegee Normal and Industrial Institute in Macon County, Alabama. He is someone who had to come if the Negro was to seek effectively the realization of a worthy place in a free society: a realization which can never come by proclamation or law (although it may need both), but must come through personal righteousness and

social fitness. In an Atlanta address he gave classic expression to his convictions by saying, "It is important and right that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercise of those privileges." In the same address he stressed competentness, stating, ". . . the masses of us are to live by the productions of our hands. . . . We shall prosper in proportion as we learn to dignify and glorify common labor, and put brains and skill into the common occupations of life. . . . No race that has anything to contribute to the markets of the world is long, in any degree, ostracized." Throughout the biography we see portrayed a foundation builder; one who is confident that character, skills, and ownership are inherently good and are the sources of the American Negro's true citizenship.

Such convictions and work did not go either unopposed or unappreciated. Northern capitalists found that he understood what made real community and economic life possible, and that he was little interested in feathering his own nest, so they gave him vast sums and, as he carefully accounted for the dollars, they continued their gifts through many years. Three presidents of the United States called upon him for advice and service; editors and publishers sought his words; the public platform was opened to him by many high-minded organizations. In his own field of education, his methods and ideas were the subject of debate, admiration, imitation, and speculation, and he became the nationally recognized spokesman of the Negro people. But there arose enemies and critics, as may be represented by W. E. Burghardt DuBois, who thought that Washington made too many compromises, was too satisfied with the trades and common skills. DuBois cried out in the name of justice that America practice the democracy she preaches.

No part of the book is better than the final three chapters, which are invaluable for judging the consequences of Dr. Washington's policies, current movements, and theories among Negro thinkers, and which shed a stream of light over such issues as civil rights, states rights, and the problems of a multiracial democracy.

Author Mathews has crowded the pages with facts, names, dates, and personal anecdotes. The book may well serve as a key, opening the way to any reader for effective participation in the field of interracial co-operation and Negro progress. The idea that the Negro is "a Southern problem" and can only be understood in a local setting becomes absurd, as the interrelatedness of our national interest, the oneness of our hopes and fears, and our responsibility as Christian Americans becomes clear. Here are the classical quotations we have all heard, and here are new stories and quotes for our edification; here is religion, lots of it, of a kind that appeals to the vast number of people who demand results rather than ideas.

One is surprised that the author does not go more deeply into the subject of Booker Washington as a churchman. His personality shines forth in this book as one to whom the Father in heaven might say, *Well done, thou good and faithful servant. . . .*—***George D. Cleland, Jr.***

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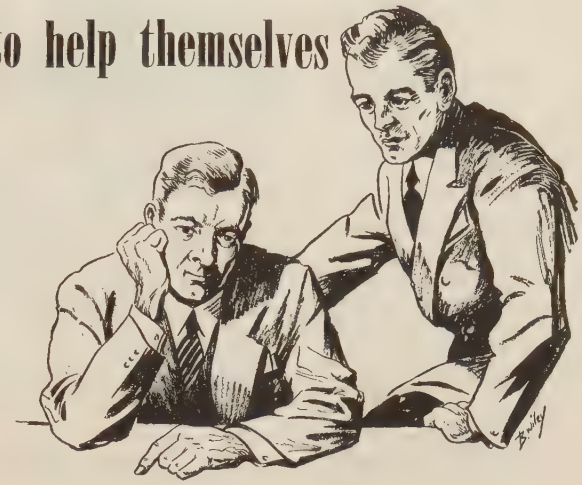

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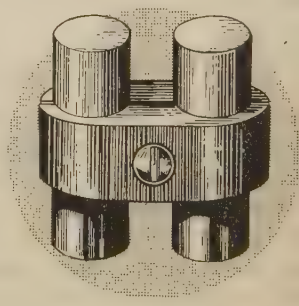

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Two Kinds of Religion

JUDAISM AND CHRISTIANITY, *by James Parkes. University of Chicago Press, 222 pp., $3.50.*

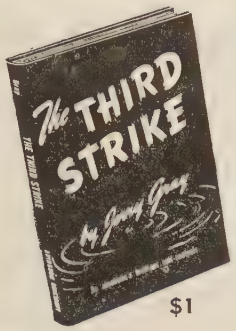
No one has done more in our time to combat the virus of antisemitism than James Parkes, a scholarly clergyman of the Church of England. His *Jesus, Paul and the Jews* and *The Jew and His Neighbor* have been published by the S.C.M. Press; his *The Conflict of the Church and the Synagogue* and *The Jew in the Medieval Community*, by the Soncino Press; and his *The Jewish Problem in the Modern World*, by the Oxford University Press in the "Home University Library series.

This present volume is the most comprehensive and possibly the most useful of the group. Its main thesis was first stated in a paper read to American Jewish chaplains in London during World War II and then expanded in lectures delivered at the Hebrew University in Jerusalem and at the Jewish Institute of Religion in New York. The minister who wishes to understand the causes and the effects of antisemitism and who wishes to expose and destroy this ugly phenomenon of western culture in his own community, will find the book an invaluable source of information and will be able to plot an effective course of action with its help. Excellent bibliographies and indices enhance its worthfulness.

Despite the work of such scholars as Herford, Billerbeck, and Moore, the true character of normative Judaism in early New Testament times and of Jesus' relation to it is still ignored by many interpreters of Christianity. The truth is taught in our theological classrooms but too seldom preached from the pulpit or made basic to courses in religious education. Doctor Parkes has tried to bring the results of objective research out of the library and into the thought patterns and life relationships of all Christians who prefer facts to falsehood and goodwill to prejudice. He does not whitewash the ecclesiastical opponents of Jesus in his own day, but he does make it clear that Pharisaism stood for religious values of the highest order in the first century, as Judaism does in our own time, and that neither the Jews as a people nor the Pharisees as a party was responsible for the tragedy of Calvary.

Parkes is not as convincing when he attempts to minimize the part that Paul played in the rupture of Judaism and Christianity, and many New Testament scholars would hesitate to use the material in the Book of Acts as freely as he does to reconstruct Paul's thought and teaching. Again, the tragic story is told of the Christian polemic against Judaism after the collapse of the Roman Empire had deprived Jews of all legal rights, but the happier account of the Christian rediscovery of Judaism in modern times serves in part to relieve the dismal tale.

The book is far more than historical criticism and a historical survey. That in large measure could have been found elsewhere. Doctor Parkes makes his distinctive contributions chiefly in the first and in the last two chapters. At the beginning he states his thesis: Judaism and Christianity are two different kinds of religion, and any superficial attempt at a synthesis would be disastrous to both. Yet both are interlocked and complementary. Both alike proclaim belief in a God who is personal, active, intelligent, and loving; and while Sinai reveals the highest purpose of that God to men in community, Calvary reveals it to man as an end in himself. At the end of his book, the author discusses the responsibilities both of Christians and Jews, if our religions are to meet the spiritual needs and strengthen the inner life of modern man.—***S. MacLean Gilmour.***



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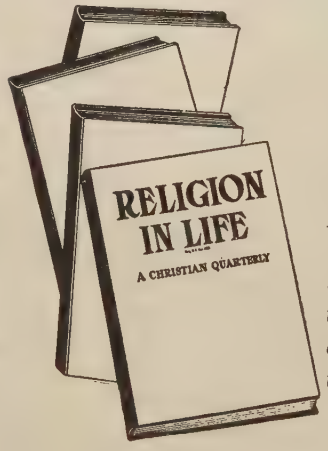

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Men of the Roosevelt Era

THE MEMOIRS OF CORDELL HULL (Vols. I and II), *by Cordell Hull. Macmillan Co., 1742 pp. and index, $10.*

JIM FARLEY'S STORY: THE ROOSEVELT YEARS, *by James A. Farley. McGraw-Hill, 388 pp. $3.75.*

These two 1948 books, written by two of the best-known members of the original Roosevelt cabinet, present intimate views of the life and times of President Roosevelt. Hull's work has permanent value and will furnish principal source materials for interpreters of the foreign policies of the Roosevelt period for years to come. Farley's rehearsal of his experiences in developing and guiding the political strategy has only transient value. The basic philosophy underlying the New Deal, rather than its politics, will lure political-science students of the future.

These two men belong to the tradition which holds that every child born is a potential president. Both rose from humble beginnings to places of eminence. Hull comes from the foothills of the Cumberland mountains in Tennessee. He carried over into public life the simplicity and straightforwardness of the rural frontier, and his books contain many expressions peculiar to the hills. When the Japanese ambassadors conveyed to him the last message from their government, they arrived at his office after the Pearl Harbor attack. Stories were circulated after Pearl Harbor that Hull "cussed out" the Japanese envoys in rich Tennessee mountain language, but to the credit of Hull and the dignity of our nation, it may be noted that there was no "cussing."

Hull was nurtured in the atmosphere created by God-fearing, Bible-reading, Protestant dissenters. The religious culture of his childhood home influenced him all through his life. When he flew across the Holy Land en route to Moscow he was carried in memory to his mountain home, where he heard his mother read the Bible in the family circle. During his boyhood, religion and politics were the chief topics of discussion among the mountaineers. He followed a natural bent when he went into politics. Despite a ragged education program in normal schools, he became a careful and precise student, and even though he was compelled in later life to rub elbows with leaders trained in the nation's greatest schools, he did not suffer any personal disadvantages. His mind was one of the best disciplined that Washington knew during the 1900's.

Farley was city-bred and belongs to the urban culture of New York. His grandparents were Irish immigrants. He finished the elementary school and high school in a suburb of New York, and took a business course in a commercial school in preparation for work. Apparently he was conscious of his lack of college training. While the recipient of many honorary degrees, he wrote, "I would trade them all for an earned A.B."

Habits of thrift and determination to make good, along with integrity of life, assured him success, and when he left New York to become Postmaster General in the Roosevelt cabinet, he headed a large and lucrative building-material company. He was reared a Roman Catholic and when he mentions his religious life it is always with the self-confidence and pride characteristic of a devout Catholic. Whenever reference is made to his church, it is *the church.*

Farley never shared the prevalent view of some Democrats that being a Roman Catholic was an insurmountable liability to one's future in national politics. He nursed the hope that someday he would be nominated either for president or vice-president. While he did not sense that his own religion would be a handicap to the party, he did say to James F. Byrnes, an ex-Catholic who was considered for the second place on the ticket in 1940, that the fact he had left the church would hurt the ticket in Catholic centers. And when he himself was deprived of national honors he attributed it not to his faith but to the unwillingness of Roosevelt to step aside at the close of his term. In fact, this is the theme of the Farley story. Early in the book his personal disappointment emerges and reappears frequently. In his judgment, Roosevelt deprived Hull of the presidency and himself (Farley) of the vice-presidency. They, he holds, would have constituted the Democratic ticket in 1940 if F.D.R. had not chosen to run. Apparently Hull—if he had been nominated—would have accepted Farley. He regarded Farley as one of the strong men in the cabinet with unquestioned character and recognized qualities of real statesmanship. Hull refused Roosevelt's entreaties to take the second place on the ticket in 1940.

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Hull and Farley worked together to wrest the control of the Democratic party from the Raskob-Smith combination of 1928. Hull's political philosophy never coincided with the high tariff and commercial policies projected by them. On the prohibition question he was a "dry" and would not give wholehearted approval to the repeal efforts of Smith and Raskob. Roosevelt joined with Hull and others to take the Democratic party from the leadership of Smith and Raskob. In many respects Hull deserves credit for opening the way for Roosevelt's election.

Farley and Hull stood together in opposition to many of the radical economic and social theories advanced by New Deal liberals. In fact, they never allied themselves with Moley, Tugwell, Ickes, Corcoran, and others, but they favored such party regulars as John N. Garner, Jesse Jones, Alben Barkley, and William Bankhead. The record shows that they were not reactionaries but proponents of many liberal positions. When Roosevelt refused to choose Wallace as his running mate in 1940 they knew that their future influence on him would be less significant. Farley did not have a place in the third term cabinet; Hull stayed, and he served continuously as Secretary of State longer than any of his predecessors.

It is doubtful that any Secretary of State in American history ever had as many intimate connections with momentous events as did Cordell Hull. During the years he was a member of Congress he studied carefully current problems and trends, always in light of their international implications. His legislative record was a conspicuous one. Therefore, he carried to the office of Secretary of State not only his intuitive understanding of government but rare preparation in international affairs, and the record will show that no one ever discharged the duties of the office of Secretary of State more efficiently or with wider general approbation. His achievements include the development of the good-neighbor policy with Latin-American countries, the leveling of tariff walls, and the espousal of workable trade agreements. He will be remembered as a great advocate of peace, and for these efforts he was given the Nobel Peace Prize in 1945. Peace, he said, in receiving the award, is "as essential to civilized existence as the air we breathe is to life itself."

Hull's labors embrace the period of the greatest war in human history. To his credit, through all of the period he fought for peace. He tried to convince Japan, Germany, and Italy of their irrational moves. His zeal for a better understanding with Russia prompted him to make his famous visit to the Kremlin in 1943. That he was able to work with Stalin and Molotov is reflected in the organization of the United Nations. This particular movement is indebted to his genius for friendship and understanding.

Historians of the future will speculate on what might have been the outcome of all the negotiations of the allied nations following the war if Hull had formulated all the poli-

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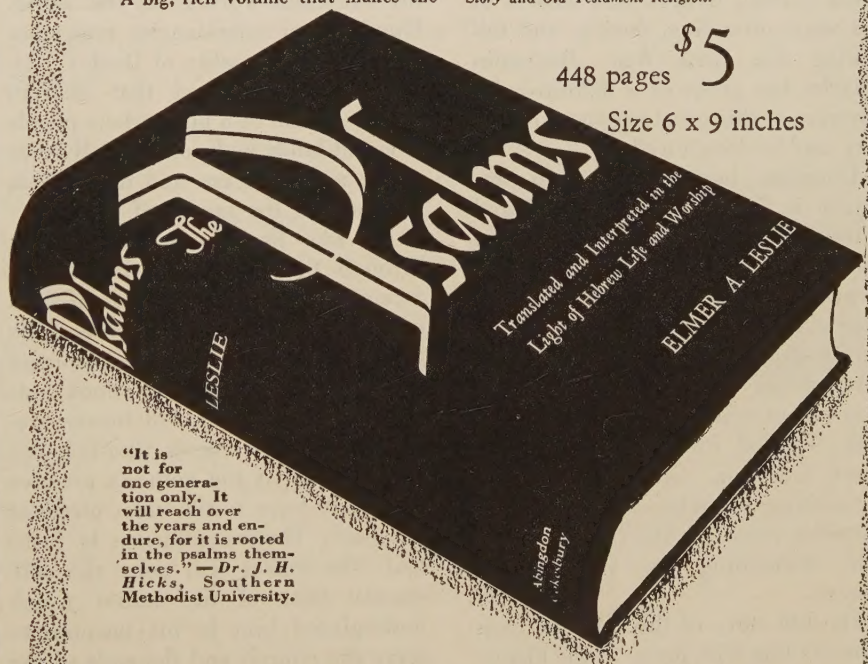

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cies. Failure of Roosevelt to have Hull present at Casablanca and Teheran may mark the beginnings of the misunderstanding that followed the war. When Roosevelt assumed the duties of his own Secretary of State, he was, as noted particularly by Farley, in precarious health and without the command of the physical and mental powers he possessed in the 1930's.

Among the many books published to interpret the Roosevelt era, in the judgment of this reviewer, Hull's *Memoirs* rank first. They were not produced to entertain, but to enlighten. On the whole, while interesting and easy to read, they do not make for light reading. If one's purchasing power limits him to only a few books on the history of America from 1932 to 1945, these *Memoirs* should be given first choice.—***John O. Gross.***

A Voice of Freedom

FREDERICK DOUGLASS, *by Benjamin Quarles. Associated Publishers, Inc., 378 pp., $4.*

Born into slavery, illiterate still in early manhood, Frederick Douglass was destined to become one of the great orators, writers, and leaders of the years preceding, during, and following the Civil War. Benjamin Quarles has given us a definitive biography of this great exponent of liberty, and he does it well.

Douglass, born of uncertain parentage in Maryland in 1817, found within him a demand for freedom that could express itself only in running away to a section of the country where he would find liberty. Soon unknown abilities as a speaker were discovered and before long this young man was protesting for freedom along with Wendell Phillips and William Lloyd Garrison. Gifted far beyond the average, Douglass became one of the great voices in America and England demanding the abolition of slavery.

The life story of this unusual man connects him with many of the historical events and persons of the anti-slavery movement, including John Brown of Harper's Ferry fame. Also he was a friend and to some degree an advisor to at least five presidents, including Abraham Lincoln.

This is the story told by biographer Quarles. He tells it well, using voluminous footnotes, references, and quotations to document the writing. It is a fair, seemingly accurate evaluation of the subject. Quarles, who is the professor of History at Dillard University (New Orleans, La.), has shown real ability as a historian, and any person interested in the history of the struggle of the Negro for freedom will find this an objective and fair study which brings new insights and new knowledge.—***W. McFerrin Stowe.***

God's Children

THE FAMILY OF GOD, *by Jesse L. Cuninggim. Parthenon Press, 122 pp., $1.50.*

Jesse L. Cuninggim is known by Christian workers on the five continents. He numbers among his friends hundreds of native religious leaders in almost every country. As president of Scarritt College for Christian Workers from 1921 to 1943, he guided that institution in its growth and gave to it much that distinguishes it as one of the finest training centers for Christian workers in the world. Hundreds of missionaries remember the genial personality of Doctor Cuninggim. He dreamed that Scarritt College would be a place where people from all lands and going to all lands might meet to learn and to share as members of the family of God.

All who have known the author through the years will find in his recently released book the distillation of the philosophy of religion and life that guided him in the development of Scarritt College. The book was written at the urgency of former students and other friends who believed that through it the author's creative faith may have a still wider circle of influence. Their confidence is justified. The reader will sense the substantial faith of the author which undergirded him in his purpose to serve the church and the ends of the earth through the training of Christian leadership.

Doctor Cuninggim has written with the layman in mind. The language is untechnical, free from the terminology of the theologian and the sociologist. He states, "My great concern is with people in general, many of whom are weary of much that is called Christian and long for a religion that can fully meet the needs of life."

The book begins with the author's striking emphasis upon the importance of the family as an institution of education, culture, and religion. From this he turns to the concept of Christian believers, with their diversified creeds and denominational organizations, as constituting the family of God, declaring, "If Christianity is to be effective in helping peoples of all classes and cultures, nations and races, the churches must minimize differences and magnify the common message."

The family of God applies not to one individual, but to all individuals, not to one institution but to all institutions. Chapter Two deals with the meaning of the family of God, beginning with Christ's teaching of the fatherhood of God, with men as sons and brothers one to another. Love is the law of the family and Jesus is the embodiment of the ideal, the realization of God's intent for mankind is to come to pass through the influence of Jesus Christ in the life of man. Men must voluntarily enter into the family relationship evidencing their new status as sons of God through Love expressing itself in prayer, service, and in group action. In all this there is a profound social significance for the home, church, school, and society.

The family of God is not an idle dream conceived in the heart of hopeful men, but the will of God declared through Christ in the Sermon on the Mount. The goal is not one easy to achieve, but it has lately become a necessity. "We must begin to accomplish in the spiritual sphere what to many has seemed unattainable." In our effort at its realization we must remember that "what is impossible with man is possible with God." The Christian must become a channel of divine power. Every institution must be considered a potential unit in the universal family of God.—***James W. Henley.***

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I thank thee for ten thousand things and more,
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For all I see and hear—Thy living Word!
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Awake, my soul, awake, but be thou still
To hear the spirit voice and O, the inner word,
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—Ralph Spaulding Cushman, in *More Hilltop Verses and Prayers* (Abingdon-Cokesbury Press)*

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